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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19

Healing: "Be perfect, as your heavenly Father is perfect." Thy perfection is expressed in me as health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Thy bountiful substance is always with me and is manifest in continuous, unfailing prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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The Man Jesus

BY GEORGE M. LAMSA

WHEN WE SPEAK of *Eshoo,* Jesus, we speak of a man who was born and reared in our world two thousand years ago, a Nazarene shepherd who was acclaimed by His followers a great prophet, a deliverer, the Prince of Peace; a man who shared our suffering and was familiar with our human weakness. In other words, regardless of His divinity and infinite understanding of God, Jesus was like us but without sin.

Jesus grew in wisdom and understanding. He was brought up strictly in Hebrew religious practices and laws. He was subject to Joseph and Mary till He reached manhood. Then He preached the gospel of the truth, denounced the doctrines and religious leaders of His day, laid the foundation for a new religion, and subsequently met with the death of a malefactor.

Jesus discovered the true religion that is presided over not by priests and Levites but by the God who is a Father full of love and compassion toward His chil-

dren. He sacrificed His earthly life for the truths that He taught for the salvation of mankind.

Indeed the Scriptures give us a true picture of Jesus' perfect humanity, His struggles, His temptations, His sorrows, and His real manhood. In other words, Jesus was not a myth as some scholars have wrongly claimed, nor was He a strange personality unfamiliar with our human nature, our human failure and success, our weakness and our strength. That is to say, Jesus of Nazareth was a real man and not a mere shadow, as some of the Monophysites claimed. The Evangelists also tell us about His birth, His circumcision, and His presentation before the Lord according to the Jewish custom and Jewish law: "And the child grew, and waxed strong, filled with wisdom . . . and the grace of God was upon him." Even though the spiritual forces were so strongly manifested in Him, there was nothing to weaken His real manhood. His disciples and other followers and admirers met Him and conversed with Him just as they met and conversed with other men living on the shores of the Sea of Galilee, except that some of them felt His divine presence from the very start. On the other hand, some mistook Him for a religious fanatic, and still others thought He had lost His mind. The simple Galileans who had seen Jesus as a boy growing up into manhood and had done business with Him were bewildered. They did not know what to make of Him.

It took considerable time, effort, and training before even some of the apostles began to recognize Him as the Messiah and felt the power of the spiritual forces that were in Him. Indeed His disciples also mistook Him for a political and economic Messiah, who was to destroy Roman rule and re-establish the kingdom of

David. Even then His disciples never confused Christ with God the Father, the Creator of the heaven and the earth. According to the Hebrew prophecies, the Messiah was to be a great leader, endowed with power and sent by God on a great mission. The disciples walked, talked, and ate with Jesus as one of their own people, in whom they found the infinite God's love and wisdom. On the other hand, Jesus as their teacher taught them how to pray to God, told them that God is Spirit, and a loving Father who cares for His children. Sometimes He Himself prayed with them. On other occasions they heard Him pray to God with vehement supplications. They heard Him placing them and Himself in the hands of God. They heard Him asking God to pass the cup from Him if it were the will of God. They heard Him say: "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works": I myself do nothing but the Father that is in Me does the works. "Why do you call me good? There is no one who is good except the one God."

Of course Jesus' followers saw Him performing miracles and doing wonders. They saw Him heal the sick, restore sight to a man who had been born blind, raise the dead, feed the hungry; but some of these wonders they had also read and heard of as being done by prophets like Moses, Elijah, and Elisha. The Hebrew people were accustomed to miracles and wonders. All their history is filled with the works and wonders of their God performed by the hands of holy men. The rabbis and priests belittled Jesus' works and asked Him to show them a sign. On the other hand, Jesus in demonstrating His power and infinite knowledge of God never did deny His humanity nor the source of the

power from which He drew so generously. He told the Jews that He was sent by God; that His healing power was given to Him by God; that there was no other source of power to heal the sick and make the lame walk but that which comes from God, who is the source of all good, love, and health.

Jesus more often spoke of Himself as *bar nasha* the son of man, which is a humble term used by men who are unassuming. Jesus never identified Himself with royal families or priestly lineage, but He spoke of Himself as a messenger of God sent to reveal God's love and divine care to His children. Then again everything that Jesus did and taught was in harmony with the divine will of God. For there is only one source, one will, and one power that has dominion in heaven and on earth.

In the eyes of the Pharisees and priests Jesus was nothing but a Galilean troublemaker and a renegade member of the Jewish faith, who like many other Galileans had become disgusted with the Jewish priesthood and their corrupt Temple practices. For a time the authorities in Jerusalem ignored Him and considered Him a harmless rabbi who had the respect and admiration of fishermen and the sick whom He had healed. These in many instances were termed by the Jews "publicans and sinners." Later when the priests realized that Jesus' teaching was spreading and undermining their authority and affecting the Temple revenues, they began to spy on Him and tried to challenge Him as a true teacher of their God. When they failed to catch Him on theological and scriptural interpretations, they began to attack Him on racial grounds, stating that He was a Galilean and therefore had no right to assume the sacred title of the blessed Messiah: "What,

doth the Christ come out of Galilee?" "Search, and see that out of Galilee ariseth no prophet." Galilee was inhabited by Gentiles, and the Jews despised the Galileans and the Samaritans.

In the eyes of the Jewish priests the Christ was to be a man endowed with a knowledge of military science. They argued that Christ was to come from the royal family, the house of David. Jesus answered this by quoting the Psalms: "How then doth David in the Spirit call him Lord . . . If David then calleth him Lord, how is he his son?" Christ, Truth, existed before David and was even before Abraham, the founder of the Hebrew race. The priests and Pharisees failed to see the spiritual Messiah, the Saviour of the world.

The simple folks, the oppressed, the poor, and those who were seeking Truth flocked to Jesus, and were comforted by His gospel of Truth and hope. Relieved of their heavy burdens, some of these men and women hastened to proclaim Him king. Others followed Him for a while for the sake of material gain, and when they failed to get what they wanted they became discouraged and left Him, just like many who are disappointed in Christianity today.

Then again during His mission on earth Jesus never sought worshipers and never encouraged His followers to build temples and shrines. He condemned most of what the Jewish priests and teachers of the law called religion. He was not interested in the Jewish rituals and mystical rites. All He wanted from His followers was that they should do the will of His Father, that they should love one another. Jesus discarded most of the Jewish ceremonies, sacrifices, and traditions of the elders and became the revealer and founder of a new religion that needed neither high

priests nor intermediaries nor temples built by man.

In His teaching Jesus called God "our Father" and spoke of man as a child of God. This concept, even though not new, had been buried and lost under the tradition of men, and therefore it was difficult for the Jews to accept it. In their mind God was too holy for anyone to call Him his Father, too remote to be approached except through the priestly order, and too angry to be appeased with a short prayer and without ceremony and sacrifices. But to others Jesus of Nazareth was a preacher of the true religion as revealed by the holy prophets, and He had not come to destroy love and weaken religion but to fulfill them.

The dispute over Jesus' divinity and His humanity started in the third century A. D. when His teaching had been polluted with man-made doctrines and when His followers had forgotten His commands, His works of healing, and the principles for which He gave His life and had turned to the tradition of men and to disputable dogmas that no one could substantiate. Thus in emphasizing Jesus' divinity some of the Christian teachers denied His humanity. Others while defending His humanity overlooked the Christ in Him. Others confused Jesus of Nazareth with God the Father. On the other hand, the apostles when referring to Him always called Him "our Lord." When they wrote of His birth, circumcision, or presentation before the Lord, they certainly spoke of Jesus of Nazareth as *bar nasha.* They could never have thought of God as being circumcised, tempted, and presented before the Lord, nor could they have thought of God as being hungry and thirsty, as praying and dying on the cross. It was Jesus the man who went through such experiences and not God in Him, nor God the Father.

It was Jesus who was searching the fig tree for figs and not God the Father.

Indeed the apostles and the early Christians had a true and clear picture of Jesus of Nazareth. An Eastern Church father says: "I cannot think of God as a baby crying for milk, hungry, thirsty, and dying on the cross." If God died, who could have raised Him? Some of the early theologians, when discussing Jesus' human attributes, always speak of Him as a man. When they picture Him healing the sick, raising the dead, walking on the water and feeding the hungry, they speak of Him as Christ, that is, as the God that was in Him, united but not mixed or separable. That is, the man Jesus and the Christ in Jesus were manifested in one person.

We must understand and appreciate Jesus' human nature, human qualities, and human attributes in order to understand and follow His teaching concerning God. God is Spirit; we cannot see Him or feel Him except through Christ. "He that hath seen me hath seen the Father." Jesus was filled with the Spirit of God, He spoke the words of God, and He manifested God's divine attributes. "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak."

Therefore we must look upon Jesus not only as one who has given us a full revelation of God but also as one who has shared in our sufferings and sorrows and who has triumphed over our human weaknesses, sickness, sin, and death. For if Jesus as one of us has overcome the power of sin and Satan, then we can also follow in His footsteps. Indeed it takes one of our own race, one who is familiar with our human nature and its infirmities, to lead us to the kingdom of God.

Such a task cannot be performed by means of angels and powers that we cannot see, feel, and understand but by one of our race. Pagan religions died because they were founded on gods and intermediaries that had grown out of mere mythologies. Jesus took our flesh and was like one of us, except that He did not sin. And for two thousand years He has been an example and a pathfinder to thousands of men and women.

Jesus gave His life to free us from the bondage of ignorance, superstition, and sin and to reveal God's abundant love to us. In other words, Jesus through His teaching has proved that God is a loving Father and that man is His image and likeness. Therefore when we understand the inner meaning of Jesus' teaching and follow it, we become a new creation free from the fearful mysteries, theologies, and corrupt teachings that shadow the central truths of the Christian gospel. On the other hand, Jesus never made His birth, His nature, or His person a part of His teaching. What He wanted from His followers was that they should love one another, be kind and charitable, and forgive one another just as their Father in heaven forgave them. Theologians lead one into quarrels and doubts. Belief in Jesus is not sufficient; one must try to follow His teaching, to take His cross, to forgive, to pray for one's enemies. Indeed these were the things that were so dear to the heart of Jesus. These were some of the most important truths that He revealed and for that He gave His life. Truths that are more essential than mere beliefs in theological doctrines and dogmas.

Jesus said, "For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison. and ye visited

me not." Christian religion is to minister to the world and not to be ministered unto. Jesus came to minister, to seek those who had gone astray, to heal the broken-hearted, to feed the needy, and to clothe the naked. It indeed was not intended to be a religion for quarrels and disputes, a religion of hero worship and complicated doctrine, but a practical religion. Jesus through His perfect humanity demonstrated the divine qualities that are in us. His life and conduct have proved that man can triumph over sin, sickness, and poverty and establish a world of harmony and divine order. Therefore Christianity is a religion of action and demonstration of Jesus' life and love.

PRAISE

Oh, I am grateful, Lord,
For little lovely things:
A baby's first soft word,
The song a tall palm sings,
And for the light a fawn
Holds deep within its eyes;
The whisper of the dawn;
The throbbing, stirring rise
Of hope and joy and cheer,
Newborn with each new day;
The things the heart can hear
And only love can say;
For colors rare, and sounds;
Each mystic overtone
With which our world abounds,
To outer sense unknown—
For these my thoughts I raise,
O Lord, to Thee in praise.

—DOROTHY CALLAWAY

The Power of Prayer

BY DANA GATLIN

A WRITER RECENTLY stated that what interested him most in the world today was the evidences of a resurgence of faith among the people of this country. The "return to religion" that he noted is interesting, but the truly significant fact that underlies such a human movement goes deeper than anything he noted. It goes as deep as the very roots of humanity and deeper, as deep as infinity. It is a fact that is eternally unescapable, regardless of how much human beings may ignorantly muddle their happiness, entangle their lives, and involve their fellow men through successive periods and stages of the man-made history of the world. This fact might be summarized for each individual in the words "I belong to God and God belongs to me."

I think "religion" is a vastly misunderstood and misinterpreted term, and many people have therefore shied away from it. The stupendously vital, unchanging, supreme fact is that there is a God, a principle of life, standing back of all creation and ruling it; and that we are His people. Jesus called this supreme fact Truth. Jesus said that God is Spirit, and that we are all children or manifestations of God. This means that we are spiritual beings, with material involvements, before we are physical or even mental beings. It means that we are like God Himself, veritably of God, of the God nature and God power, the God "image" within us; and that through our own innate spiritual endowment we can contact the great invisible all-

source that lives in us. We contact Him when we brush aside the merely mental and material appendages of our equipment, so much of which is detrimental, and meet God face to face in the realm of His own pure, untrammeled, almighty Spirit. We contact God through prayer.

This is to me the most interesting, important, and hopeful fact in the world today, as it has been throughout the unrolling of the human manifestation that has revealed man's hopes and aspirations and errors and defeats through the ages. Through the shifting scenes God alone remains constant, God and the spark of His own Spirit hidden in man.

"There is a spirit in man,
And the breath of the Almighty giveth them understanding."

This spirit is quickened when it contacts its Father source, God omnipotent, through prayer. Then miracles happen, or rather, to our limited human understanding they seem miracles. They happen when we truly pray and contact the Father spirit. They happen when the high and perfect ideals of the Father-Mind enter into our individual consciousness, together with the power to express them. They outpicture themselves untainted and untrammeled by human beliefs, mental misleadings, physical deficiencies, and material limitations, through the medium of our own uplifted thoughts, feelings, and deeds. It is the Spirit and the power of God moving and acting through us, His human vessels. His universal will of good is being done. Thus the crippled discover that they can walk, and they do walk. The sick re-establish connection with the fount of eternal life and are healed. The poor discern the inexhaustible abundance of God of which they are an outlet

and are led into ways of glad, constructive service and are prospered. The hopeless receive courage. The weak receive strength. The ignorant and foolish receive wisdom. The transgressors receive salvation. The timid receive confidence. The arrogant receive humility. The skeptics receive faith. The blind receive their sight. The captives receive liberty. The confused and storm-tossed receive peace. The selfish, the hard-hearted, and the greedy receive love. The needy receive the supply of good that they need.

Sincere prayer is the door to all miracles of good. Belief that God hears and answers you is the key that opens the door. Love kindled in your heart is the token that marks His egress through you into your world. For God is Himself the spiritual essence and unlimited replenishment of life and intelligence, of substance and power. Jesus' mission was to teach us how to live fearlessly as children of God, how to express the divine nature on earth. He told mankind that the Spirit of God dwells in us, that God's will for us is loving and good, and He gave us the great commandment and the Golden Rule. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . Thou shalt love thy neighbor as thyself." "Whatsoever ye would that men should do unto you, even so do ye also unto them."

Jesus said, "I and the Father are one," and used the God power flowing through Him to perform His miracles. He could heal the sick and restore the dead because He knew He was dealing with spiritual beings, God being, God in being. He said, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

The most stupendous fact about you and me is

that we are men and women gifted with life and intelligence. Primarily we are God in manifestation. The God power within us can operate its perfect will in the physical organism and our other external manifestations, if we hold ourselves in harmony with the infinite laws of good. The trouble with most of us is our own ignorance or skepticism regarding the spiritual verities with which we are so fundamentally connected. When I first sought help through prayer I found it difficult to break through the crust of my own beliefs and opinions which were based on human tradition and experience and on material appearances.

The spiritual qualities that we can invoke and cause to manifest themselves through us are love, wisdom, confidence, peace, joy, strength, and abundance. Do you think of health and prosperity and happiness as fundamentally spiritual? We cannot succumb to negative, destructive, adverse beliefs, emotions, and deeds if we wish to contact the God power and manifest it. "Now are we children of God." A comprehension and application of the spiritual principle of life is what the world needs in order to solve its problems. The way of selfishness, greed, anxiety, hate, fear, and conflict is destructive and continually defeats its own ends, bringing about more and more destruction. Too many of us let our emotions, mind, body, affairs, and life experience be torn and disrupted by not keeping ourselves in line with God's law of good.

"There is a spirit in man,
And the breath of the Almighty giveth them understanding,"

but in order to insure perfect manifestation God needs our undivided allegiance to work through.

Religion does not mean an aggregation of churches

or schools emphasizing formalized creeds; it is not merely a philosophy nor a set of finespun theories. It is a way of life practiced by human beings according to their conception of spiritual law, the law of good. God is the law of divine love, unblemished and all-sufficient, and man can put this law into perfect operation in his life. This is the Truth that Jesus spoke of when He said, "Ye shall know the truth, and the truth shall make you free." Free from what? Free from lack, limitation, difficulties, and inharmonies of every description. This law and the possibility of its perfect fulfillment exist potentially in the nature of you and me. Jesus said, "I came that they may have life, and may have it abundantly." "These things have I spoken . . . *that* your joy may be made full." "All things whatsoever the Father hath are mine [thine]." "My peace I give unto you." Is your joy full? Are you free from lack and fear and violence and distress and pain? You can be.

Jesus said, "Love . . . is the fulfillment of the law." Jesus went about doing good because He kept His heart loving, centered in the Father, God, All-Good. Pure God love in the heart is all that we need in order to be assured of every conceivable blessing. There is plenty of love in God's vast and mighty realm of Spirit to be shared with our fellow creatures. But instead we fabricate and circulate selfishness, suspicion, hate, aggression, anxiety, fear, poverty, sickness, and the thousand man-made follies and ignorances and wickednesses with which we continually ignore and controvert and break God's spiritual law of good. Then we utter cries and lamentations! What we need to do is to turn and realize that we are God's offspring and act in accordance with our nature as such.

"With God all things are possible." Do you believe this? You may designate the almighty presence by any name you choose, but unless you do believe in this fundamental principle of unlimited good and set it to working through your own consciousness, you will not participate in miracles nor receive blessings through prayer.

The way to know God and to experience His blessings is to start inviting them into your consciousness. Think of God in the midst of you as the reality that fills your needs, until you actually feel a new stir of life and energy within you. Thus you start practicing the law of good. Your part is to let your own conviction of the reality of the good you desire be established in you so firmly that no doubt or adverse appearance can prevail against it. Your own consciousness must be your operating ground for the positive spiritual qualities you wish to put into operation. The inner watchword and slogan for attaining every blessing is epitomized in the familiar psalm of spiritual realization: "Jehovah is my shepherd; I shall not want."

You do not make yourself a radiating center of the power of divine love by sending out beliefs and feelings that promote ill will or any of the negative, baser elements in mankind. For like begets like, and no ill is ever decreased or abolished by adding another ill. Instead you "overcome evil" by sending out all of the good-will element, the harmonious love element, that you can find in your own nature. As you use what you have, more of the same quality is "added unto you." More peace, as you think, feel, and express the peace you have. More courage and confidence. More health. More happiness. More faith and knowledge of faith. More wisdom and substance and guidance and

usefulness and power. More serenity and more stamina. More of every good thing that will increase your happiness and well-being, that will spread more happiness and well-being in the world.

True prayer is a recognition of humanity's link with the enduring spiritual good that stands back of all creation. The evolvement of the race through the aeons, the repeated upswings after lapses into confusion and chaos, the continual advancement in civilization and knowledge that pertains to mankind's common good are evidences of humanity's progress. Fundamentally they are testimonials that "with God all things are possible."

Benefits from prayer are experienced by those who entertain an invincible faith in the reality of God's presence and who co-operate with Him in every thought, belief, and deed. Everybody in the world has problems to meet: major and minor problems of health, of making a living, of adjusting himself to harmonious life with his fellows, who are involved in their own problems.

"Problems" might be defined as the human heritage. They are the result of human trends of thinking and behaving, which range from the individual's daily bouts with emotional stress, material competition, and personal inadequacies to the massed ambitions, greeds, fears, and violence of nations. Problems are of the earthly nature that man has developed, exploited, and relied on solely, but Jesus urged man to pray "as in heaven, so on earth."

It is when we learn that we have a spiritual nature that we are enabled to surmount and solve our problems and are released from them. Power flows into us from "on high," from the source of power immanent in

our own constitution. Prayer enlarges us in our spiritual capacity to receive, to absorb, to manifest, and to spread the unlimited good of God. Prayer enlarges us in vision and understanding, in strength and courage, in love and good will, in faith and patience, in stability and integrity, in health and prosperity and durable satisfaction: in the impregnable qualities of spirit that we all derive from the one almighty Spirit.

Jesus, teaching that God is love, brought peace and happiness, health and wholeness, to those who accepted Him and learned to know and love the Father through Him. Today large numbers of God's children have lost sight of Him and contact with Him. Jesus urged us to pray not only for ourselves and our loved ones but to pray for our enemies! We are to pray for the omnipresent good to become manifest. Prayer reconnects us with God, who works through us to heal our disorders, and lifts us to a higher and more dependable plane of living.

Three things are necessary if you are to receive help through prayer: to know definitely that in you is a force for unlimited good, to ally yourself definitely with what is good and desirable according to your highest concepts, and to believe that Supreme Power is back of you, helping you to manifest these good concepts in all your objectives, actions, and undertakings. An entirely new set of impulses and reactions is born and is manifested in you. This is the one sure way to build character, to clarify your ideals and goals, to improve undesirable situations, to find courage, confidence, stability, and guidance that is greater than your merely human abilities. Supreme Power comes to your aid when you invite it, believe in it, live with it, and act in accord with its dictates within you.

How Do You Rate as a Truth Student?

BY KAY SWEANEY

THE SUPREME TEST of a Truth student is not how much he knows about Truth but how well he lives the Truth that he knows. How do you feel you rate as a Truth student? The following quiz is designed to enable you to see whether or not you are applying Truth to the fullest extent in your everyday life. In answering the questions be absolutely honest with yourself; otherwise there is nothing to be learned from it. Some of the questions may seem to deal merely with matters of courtesy and for this reason seem insignificant. However it is in connection with the so-called "insignificant" things that the real Truth student emerges and stands out above others.

1. Do you take time every day to commune with God?

2. Do you honestly try to live up to your prayers and affirmations every minute of the day?

3. Are you convinced that by your thoughts, words, and actions you determine the blessings and also the problems that come into your life?

4. Do you strive to live each day fearlessly and fully rather than wasting the substance of your thought and energy in fears about the future?

5. When you are faced with a health problem, do you turn first to God in the realization that He is the source of all true and perfect healing, and then to man as and if God directs?

6. Do you make it a rule to dismiss and, above all, never to repeat gossip and negative reports that you may hear about others?

7. When something good happens to you, is your first thought one of thanks and gratitude to God as the source of all good?

8. Do you readily forgive and behold the Christ in persons who you feel misunderstand, misjudge, or mistreat you?

9. Do you look directly to God for your supply instead of to your employer, your debtors, your tenants, or other human sources?

10. Do you believe that you are justified in expecting God to work out your problems if you have not yourself made every effort to solve them?

11. Do you refrain from either openly or mentally criticizing other persons?

12. Do you put first things first in your life, refusing to let minor irritations and problems usurp your time and energy?

13. Does your conversation reflect a loving, tolerant, understanding, and gracious attitude?

14. Do you exercise good judgment in the spending and use of money and other resources at your command, knowing that as you use wisely the blessings you already have you are opening the way for more and greater good in your life?

15. Do you place yourself, your loved ones, and your affairs in God's care without dictating to Him the manner in which and channels through which His blessings are to come?

16. Do you accept your mistakes as lessons and opportunities for greater growth rather than excuses for self-condemnation and worry?

17. Do you make it a habit to speak a word of cheer to and silently pray for a friend or loved one who is facing a serious problem instead of sympathizing negatively with him?

18. Are you convinced that as a child of God you have unlimited ability, power, and wisdom at your command?

19. Do you feel that you do not ever have a right to be "justifiably angry" about anything?

20. Are you willing to leave behind you outgrown ideas, attitudes of mind, and conditions that may be hindrances to your progress?

21. Are you convinced that God not only can but does bless you through many channels other than your regular income?

22. In all your human associations do you conscientiously try to put your best foot forward, realizing that by your conduct you either add to or detract from another's happiness and well-being?

23. Do you rejoice in the triumphs, successes, and blessings of others without feeling envious of or inferior or superior to them?

24. Do you remain true to the Christ ideals within yourself even though in so doing you may be inviting the disapproval of your associates?

25. Do you make your own life an example of the value of practicing the Truth teachings rather than trying to impose Truth ideas and principles upon your friends?

If you answered as many as seven of the foregoing questions in the affirmative, you are taking steps in the right direction, and you can expect better results as you become more adept in your application of Truth principles. If you answered from eight to seven-

teen questions with yes, you have a practical slant on Truth and have no doubt learned from experience the value of Jesus' admonition "If ye know these things, blessed are ye if ye do them." With eighteen to twenty-four affirmative answers, you are doing splendidly. Keep up the good work! As for twenty-five affirmative answers, don't feel discouraged because you did not make a perfect score. Remember the important thing is to keep on using all the Truth that you know.

Teach Me to Pray

Teach me to pray, that I may feel
Thy presence, Lord, as close and real
As brother at my side; and show
And share the road that I must go,
Nor let me falter in my zeal.
And may Thy tenderness reveal
When, blindly, prayers of mine appeal
For selfish ends: deny, and so
Teach me to pray.

These things I ask, nor let me kneel
In vain: a faith so deep that, weal
Or woe, I'll trust; through me let flow
Thy strength and love, and let me know
I am Thy child, by this sure seal:
Teach me to pray.

—AMY BRUNER ALMY

The Call to Courageous Living

FAITH THE SUSTAINER

BY KATHRYN SANDERS RIEDER

WHEN THE FAINT glimmering of hope widens into a beckoning light, it is faith that sets our feet in the path. It is faith that enables us to approach the realization of our hope. We look steadfastly at our bright hope and know it was given us for a good purpose. Our life will expand, growing into greater riches because of the faith we place in our new hope.

It has been said that we walk by faith if we walk at all. Until we are ready to open our hearts to faith we are at a standstill, actually and figuratively. When the master left the servants their varying number of talents, there was equal hope for all: a successful outcome. It was in the power of each to increase his talent by ten or twenty or a hundred per cent. The hope was there that each might prove worthy of the talent given him.

All who acted acted in faith, believing that use of their ability could bring a worth-while result. The man who had no faith failed to act at all. The master condemned him for his lack of faith to act. We too deliberately close the door on our best interests when we refuse to see the transforming potentialities of faith in our life.

Others are balked in their efforts to help us if we have no faith. A man who was much concerned about the unemployment of several youths consulting him, called long distance to a firm that might have jobs to

offer. Jobs were there. He told the youths, but as they could see no way of paying their transportation they refused the offer of employment. They had been seeking work for months. They had no faith in their ability to travel to the distant State. They had no faith that the jobs would prove worth while. They were not ready to be helped by anyone.

An immigrant girl struggled valiantly to put herself through college. Her work was the most menial, but she persisted. She had faith that she could learn to write. Then for years she wrote and nearly starved. One day she walked through the city streets completely dejected. Her short stories had been collected in book form, but the royalties were so meager that she was unable to live on them. For a moment suicide entered her mind. Not that she wanted to die; she only wanted to shock people out of their indifference. She made her way back to the shabby room, dreading her landlady's demand for the overdue rent. She had no idea where she could go. She entered her room. A slim yellow envelope met her eyes. Who could be sending her a telegram? With trembling fingers she tore it open. A moving picture agent wired that her book could be used. Her long hoping and acting in faith had been rewarded. She was sent to Hollywood to collaborate in the production of the picture. Where she had nothing she had now ten thousand dollars for her book. Yet without her faith she would still be an underprivileged immigrant.

Samuel McComb's beautiful prayer lifts the mind and heart as a chalice for the inpouring of faith:

"Ever-blessed God, whose word is 'Peace to you that were far off, and peace to them that were nigh,' fulfill Thy promise to this Thy servant, for whom we

pray. Rescue him from the misery of groundless fears and restless anxieties. Take him more and more out of himself so that duty may be no longer a drudgery but a delight. Lead him into the secret of Thy peace, which quiets every misgiving and fills the heart with joy and confidence. Save him from the shame and emptiness of a hurried life. Grant him to possess himself in patience. Amid the storms and stress of life, let him hear a deeper voice, assuring him that Thou livest and that all is well. Strengthen him to do his daily work in confidence, fearing no tomorrow, nor evil that it brings, because Thou art with him. And this we ask for Jesus Christ's sake. Amen."

Faith was meant to meet the crisis. It is amid the perplexities and trials of life that faith is to be our refuge. A faith good only for sunny days would be but a fragile staff, failing to support us when we need it most. It is in times of deepest stress that we are often turned to our greatest need: more faith. To keep a song on the lips when discouragement comes, to take the remainders of our dreams and still build something fine, that is to know the true use of faith.

Did Milton give up because he became blind? You know he did not. Some of his most masterly and noble poems were written afterward. Beethoven was deeply humiliated that deafness should come to him, a musician. Did he allow fear of ridicule or failure to stop him? It is impossible to think of Beethoven without his motto: "Man, help thyself." He went on as before, conducting, composing, like the artist he was.

The life of Bach was a life of faith throughout. As a child he was reared by deeply devout parents. Left an orphan at ten and going to live with an un-

sympathetic brother, he knew dark days. His deep religious faith carried him through the bitter time and saw him established at a choir school where his musical talent would not be suppressed.

Beginning life as a professional musician from that time, his life seemed beset with hardship. Married and several children to care for on a salary of six hundred dollars a year, yet he never permitted his beautiful spirit to lose its serenity. When his sons wanted to go to the university he stepped down from the position of director to take a poorly paid position of cantor in Leipzig, where his sons could study.

He tells of it thus: "And so God arranged that the post of cantor at Saint Thomas should fall vacant. . . . And thus in the name of the Most High, I ventured and came to Leipzig." He did not venture and trust in vain, for here he developed his greatest power as a writer of sacred music. His watchword never changed. "The spirit also helpeth us."

Our faith must be strong, for we act as we believe. Our life comes from the innermost convictions. If we believe a thing to be true, we act in accordance with this belief. Just as "I can't" repeated long enough can make us weaklings so "I can" repeated again and again banishes the paralyzing doubts.

Paul said: "I can do all things through Christ which strengtheneth me." He knew that faith brings forth the thing we have faith in. We look at others and say: "But they were great people. It was well enough for them to have faith." Any man who has faith has in him the seed of greatness. An ability untrained, undeveloped, is of use to no one. For each man who accomplishes something you regard as outstandingly

worth while many could have done like work had they known the same sustaining faith.

A woman had the problem of financing her son's education. Friends pointed to her age and lack of training, her long absence from business. She went straight on. The boy couldn't find a job, but he made such excellent grades that he earned a scholarship that was worth more than any job he could have had. The way opened before them as each problem arose. The woman succeeded in her job and in her dreams of educating her son.

Jesus taught that faith is a way of life, the only way that brings the highest contentment and usefulness. He worked in a carpenter shop until He was thirty. He never went to college, never traveled more than a few hundred miles from home, never had a home of His own. Yet as a boy He had developed close relations with His heavenly Father. He determined to preach the good. He chose twelve disciples to help Him. His prayer life increased, and His strength to meet sickness and enemies grew. He never avoided problems, was never afraid of them. Although He had a very humble beginning He was able to uplift the whole world. He concerned Himself with the present. He taught that from the beginning God has wanted us to understand Him. He has wanted us to see ourselves as He wants us to be, as we can be. This means not a life of drifting but a life lived in faith.

Faith releases us from worry and tension, for faith and worry are opposites. Faith has cured drug addiction of long standing. It has enabled persons to overcome illness due to wrong thinking. Doctors and psychologists tell us that many of the maladies that contribute to the unhappiness of mankind are due to purely

mental causes. Severe headaches become an unconscious escape from performing disagreeable tasks. Children are taught to be invalids by constantly hearing that a family trait has always been lack of strength. Faith releases all from such bonds.

At times we hear someone say, "I have lost my faith." We never lose our faith, we lose someone else's. The faith of another, which we accepted for a while, was never our own or we could not have lost it. Our conception of faith needs to grow as we grow. The child thinks of God in pictures, often as a great king on a golden throne in the heavens. When the time comes for him to think in adult terms we can say to him that God is a Spirit. But that we no longer think of God in childish terms does not mean we lose our faith. Instead our faith has taken on adult understanding and helpfulness.

A woman troubled in this way was told by her pastor to read all the sayings of Jesus. She took her red-letter testament and did just that. The power and convictions He felt were all she needed. "Because of His life I know He was divine," she said.

If we imagine we have lost some of our faith, it is time for us to study faith, to define our feelings, to increase our understanding. As long as we live we shall need to do this. At one time evolution was thought incompatible with faith. Yet today it seems unimportant to us whether God made man in one of our days or over a period of a million years. If man has come thus far we see only the glory of what he may yet become. We take the Bible for what it is, a religious book. We do not go to it as a textbook in material science.

If you would know successful living, take faith at its full value. We read in Hebrews the long list of

accomplishments made by Old Testament leaders, and each item begins with the phrase "By faith." It is significant that over and over this theme is reiterated. If our life is not happy, does not seem so worth while as we should like, perhaps we need to go into all our paths "by faith." For faith strengthens and fortifies. Faith encourages us to move to higher ground even though the going may not all be easy. Yet it assures us that the outcome will be a good one. When we act on faith it will prove its virtue. We do not need a profound explanation of our faith. We may say only: "I believe in God and in Jesus Christ. It helps me greatly to do so."

Faith is for today, for us as we are—to help us now. Here and now our faith can make us better and healthier and wiser. In our present situation are the seeds that can bring us happiness. Look about you in faith that you will find them. By faith you can become a person who attracts the good things of life. Restless, discontented, striving drops away and we find joy anew as we welcome the sustaining presence of faith in our daily living.

EDITOR'S NOTE—This is the second of four articles by Kathryn Sanders Rieder. The third will appear in April UNITY.

You may read every verse in the Bible which refers to the Holy Ghost, substituting the words "the whole of Spirit" or "all of the Spirit" and you will find that it does not change the sense of any text, while in many cases it throws light on texts which might otherwise seem obscure.—JOHN BELL LOWTHIAN

Witness to the Truth

TO THIS END HAVE I BEEN BORN, AND TO THIS END AM I COME INTO THE WORLD, THAT I SHOULD BEAR WITNESS UNTO THE TRUTH.

BY FAITH GREGORY

DURING A TIME of unusual anxiety and perplexity as to the wisest course to pursue in a certain case the above words came to me with new, illumined meaning: "that I should bear witness unto the truth." A great sense of burden and indecision fell from my shoulders as I realized that my only responsibility was to "stand pat" and know, to be a witness to Truth as far as I understood it, the truth about God —His powerful presence and availability—and the truth about man, His chosen channel of expression.

Jesus Christ was at all times a perfect witness to the Truth. This was His lifework, the purpose for which He came into the world, and as faithful followers of the Master we must realize at all times the importance of this mission which has been intrusted to us. Countless opportunities come to us each day to prove our willingness and ability to keep this first and most important of all commandments. For you to be a "witness unto the truth" is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," and to have no other gods before Him. Every moment of Jesus' life showed this singleness of purpose. He worked ceaselessly hand in hand with the Father. "My Father worketh even until now, and I work." "The Father abiding in me, doeth his works." "I and the Father are one." What a glorious consciousness

of complete accord and oneness! To make of Himself a clear transparency, an obstructed channel through which Spirit could flow to do its "works," this was His all-absorbing desire.

It is an inspiring example for us indeed. In our everyday affairs do we keep continually before us this thought: not "What am I gaining?" nor "What am I accomplishing?" but "In what way today have I been a witness to the Truth? Have I allowed any opportunity to slip by in which I could have "witnessed" and didn't? Has there been any obstruction or hindrance in my thoughts to the steady flow through my consciousness of Spirit love, wisdom, and joy?

Perhaps there are times when instead of being a representative of the Spirit of good, we have allowed ourselves to be the representative of this or that personal ambition, this or that human prejudice or negative opinion. Let us frequently check up on ourselves and realize ever more clearly that man's only responsibility, duty, privilege, is to bear witness in every undertaking, in every contact, in every thought and deed to that which he knows to be true. This is the only achievement worth while, the only accomplishment that brings satisfaction and true happiness.

Under the Selective Training and Service Act of 1940 many a student of Truth will find himself suddenly faced with a new environment and contacts, new disciplines, and a feeling of having been cut loose, temporarily at least, from his old moorings. This feeling will quickly pass however if he will but remind himself of the glorious fact of his oneness with the Father's purpose and thereafter keep it ever before him; if he will but remember that he has only one mission, one lifework, in whatever environment or

circumstances he may find himself: to be a loyal and efficient representative of the Spirit of good, a steadfast witness to the Truth.

If a sense of isolation or loneliness should assail him, let him remember these promises: "Where the Spirit of the Lord is, *there* is liberty." "My presence shall go *with thee,* and I will give thee rest." There can be no separation between Spirit and the channel through which it expresses all good, and man's reward for steadfastly bearing witness to this divine presence is the established conviction in his consciousness that no change in locality, circumstances, or activities can in any way hinder or even interrupt for a moment his real mission. "It is the Spirit that beareth witness, because the Spirit is the truth." Spirit works here, there, and everywhere, and if faithful, man also works at his grand and glorious task of "witnessing" no matter where he is or how he is employed.

One day while feeling disturbed and anxious about the results of some work upon which I had been engaged I seemed to hear clearly these words: "You do your part and I will do Mine." They came to me almost as a reproof, and humbled, I realized that I had been trying to do not only my own work but also God's work for Him. John Oxenham once said, "Do your part, leave it with God to spread the leaven." If we faithfully yield ourselves each day to the Spirit of good to govern and control us, its testimony through us will carry force and power.

To be a witness to Truth! How often in our thoughts we fall short of being loyal to this grand assignment. Perhaps this sort of steadfast witnessing would interfere with our worldly ambitions, with our desire for popularity, or with what we mistakenly be-

lieve is our happiness. But every time we fail to stand firm for that which we know to be true we stand in the way of our own progress, spiritually, mentally, and materially. Temporarily the light has been dimmed! We have denied our Lord! So it behooves us to be alert, to keep our lamps trimmed so that we may be good and faithful ambassadors of the kingdom of heaven.

A partial definition of ambassador is "One who acts in the name of his government and is invested with the highest authority, acting in all cases as a representative. . . . He must maintain the dignity of his position . . . he is required to have integrity, coolness, loyalty, and patriotism." He is expected to be an impartial, impersonal envoy of the government he represents, loyal and wise. He must have a true sense of humility and also of authority. He is sent to another country fully invested with this authority to deal with situations as they arise, and although he may at any time communicate with his home government, he is expected to have the initiative and understanding with which to do his job well. Could there be a higher, a more glorious, mission here on earth for man than to be the trusted representative of the kingdom of heaven, backed up by the full authority of his King and government? When acting as a good and loyal representative we send out the word of Truth, this word has the whole force and power of the kingdom of heaven, God's universe, back of it! Not that we of ourselves have such authority, but the King in all His glory speaks through us, His witness, and upholds us in our claims of perfection and harmony, even as He upheld His perfect ambassador Jesus Christ.

"A righteous man thinketh that which is righteous.

And whilst he does so, and walketh uprightly, he shall have the Lord in heaven favorable unto him in all his business."

To be invariably loving and helpful, to be compassionate without indulging in false sympathy, this is not always easy. To be kind and patient with the sick is comparatively simple. But to have wise patience with those who seem to us to be arrogant, self-willed, or exceedingly selfish is another matter and one that calls for an "understanding heart." If we really and sincerely desire to be a true witness, we must steadfastly try to put ourselves "in the other fellow's place," or at least sufficiently so to enable us to discern his real, inner need. An unkind condemning thought binds to the untruth not only the one needing help but also the thinker of the thought. The glorious history of Christianity would never have been written if Jesus had allowed Himself to see as hopeless the withered hands, the blind eyes, the crippled feet; to see the sin of Mary Magdalene as unpardonable, the denial of Peter as unforgiveable, the betrayal of Judas, with its aftermath of suffering, humiliation, and crucifixion, as a heartbreaking seal of failure on His work and teaching. Jesus positively and convincingly rebuked the false state of consciousness (as in the case of the money-changers in the Temple), He uncovered error, as any good teacher must; but with His vision held steadfastly upon the kingdom of heaven at hand, He also insisted on seeing the Truth only in everyone, everywhere, under whatever conditions.

"Who among men knoweth the things of a man, save the spirit of the man, which is in him?"

"The Spirit himself beareth witness with our spirit, that we are children of God."

Therefore the more difficult it may seem to us to bear witness in our thoughts to the Truth of every man and every situation the higher we must raise this banner. One Truth student, finding it difficult to keep her thoughts in line, had a "motto" painted and hung it in a prominent place in her home. It read: "Think of others as you would have them think of you." It is proving to be a very helpful reminder.

So in the last analysis we have but to keep the first commandment: "Thou shalt have no other gods before me." To realize that no matter where we are or what our activity or contacts may be, we are intrusted with a grand and glorious mission: that of working hand in hand, "heart in heart," "mind in mind" with God in His great purpose of uncovering the glories and perfection of the kingdom of heaven here at hand within each one of us. Then we shall hear the "Well done!" of our Father, and since we have been faithful over a few things we shall be made ruler over many. We shall then be able to say in the words of our Master, the greatest of all ambassadors: "Wist ye not that I must be about my Father's business?" "The Father that sent me, he hath borne witness of me."

"Somehow by Thee, dear love, I win content;
Thy perfect stops th' imperfect's argument."

HENRY DRUMMOND SAID: *Nor is Paul alone in singling out love as the supreme good. The three masters of Christianity are agreed about it. Peter says, "Above all things, have fervent love among yourselves." Above all things. And John goes further, "God is love."*

In the Beginning God—

"In the beginning God . . . " and in the end
And in the in between forever He
Is the insistent power, the constant friend,
The steadfast hope of all eternity.
He is life's bread and wine; He is the Truth;
He is the ageless, quenchless fire of youth:

Inalienable from birth and life and death,
Inseparable from any roads men go;
Nearer than hands and feet, closer than breath,
The living force beneath all things that grow;
And, from above, the strange impelling might
That draws men up from darkness into light.

—*Grace Noll Crowell*

The Ultimate Victory

A NEW SILENT UNITY PAMPHLET

We believe in the Fatherhood of God.

We believe in the brotherhood of man.

We believe in a free society, built on the co-operation of the people who compose it.

We believe that all men are created to have equal and unlimited opportunities.

We believe that the rightful heritage of men is the heritage of children of the living God, peace, plenty, justice, and liberty.

We believe in the ultimate victory of the right.

We believe in neither caste nor class nor race, but in one God, one humanity, one law, one future.

Now that war has come to America, it is well for us all to stop and consider what it is that we believe in, to re-examine our ideas and ideals, to reaffirm our faith. In wartime it is easy for people to lose their footing and their heads, and we do not want this to happen to us. A calm evaluation of our beliefs will help to guard us, and it will help us to answer this imperative question:

Now that war has come to our own beloved America, what will we do to insure this larger justice, this surer freedom, this kindlier way of life that we desire?

First, we will continue to pray for peace. Do not let the spread of war depress you. It simply marks the passing of the world's illness from the chronic to the acute phase. Actually the world is being brought closer to peace every day.

We will learn to turn to God daily, to look to Him for the wisdom to determine our every course of action,

to trust in Him for strength and protection to help us through each day.

We will carry over the spirit of our prayers into our lives. We will maintain the balance necessary to peace by carrying on all the details of life with the same orderliness, hope, and joy as before. We will maintain harmony in our homes and neighborhoods and the same standards of service in business. We will keep smiling, speaking words of cheer, cherishing beauty and high ideals, helping others. We will not spread rumors or give way to "nerves." We will refuse to fan war by holding hate and bitterness in our hearts. We will pray for the leaders of this nation and of all nations to be led by the Christ Spirit of love and wisdom, and we will work with them under this leadership. Ours will be a spirit of tolerance and co-operation, of willingness to share in the common responsibilities.

Wherever we may be, however we may be serving —as housewife, Red Cross nurse, factory worker, businessman, farmer, soldier—we are all workers in the defense of that which is true and right and just and we each have a genuine contribution to make to the preservation of the friendly, free American way of life.

People put to the test in foreign countries have proved the power of prayer. Now we too will prove our faith. We will pray for those who need help. Bombs may blast through steel and concrete, but no force can storm the citadel that is raised by prayer. Our prayers will make whatever place we are in a place of peace so that everyone near us will be lifted up. Our prayers will go forth to bless others who are in need.

Has it seemed that the world is full of war? Now we will look beyond appearances. We will see it as it really is, full of the desire for peace, the will for peace,

peace itself; for it is full of people like us, people who want only to live in peace and to be good neighbors, loving, simple, kind people, honest, hard-working, good people, millions upon millions of them, in every country on the globe, waiting, praying, working for one common end, the victory of peace.

This is no time for depression and fear. It is a time for vision and faith, faith in ourselves, in humanity, in God. We stand on the threshold of a new era. All about us are evidences not of man's enslavement but of his liberation.

Disease is being conquered. Machines are loosing man's age-old chains of toil. Science is making ours in unbelievable abundance the material resources of the earth. Education is wiping away ignorance and superstition. Devices like the airplane, the radio, and the motion picture are eradicating distances and differences, drawing all men closer together. Above all, men are learning that God is the power within them and that they have access to His wisdom, might, and love.

The world has survived a hundred Caesars and Attilas and has come forward. It is going forward now. We are marching toward victory, we who have faith in the ideals of Christianity and who serve those ideals. Let us press toward the peace triumphant. For we are not alone.

We are one with the millions of people all over the earth who are praying too. We are one with the spirit of progress that has so long sustained men and impelled them forward, lifting them up toward the consummation of their brotherhood and the peace of God. We are one with life. We are one with all that is beautiful and noble and kind and joyous. We are one with Christ. We are one with God.

Let us keep courage. Let us keep praying. Let us keep the peace within. Let us build the peace without.

Wars do not go on forever. Conquerors and kings appear and in a little while are dust. Recurring spring soon greens the fields they fought upon. Soon this present fighting will be over and the lights will go up again in the cities and in the minds of men.

Again there will be hearts leaping up at a rainbow or a bird song. Again there will be laughing children in the streets. The plowing in the spring and the autumn reaping will seem good. There will be quiet firesides to sit by of an evening. There will be men to dream and devise, to build, knock down, and build again a little better.

There will be love and beauty and faith and growth —tomorrow, a week from tomorrow, a year, a century, a hundred centuries, always—there will be singing blood and thoughts of glory and youth setting out in a restless dawn to seek the unattainable and find it, to attempt the impossible and achieve it. Truth will endure, and high vision will beckon. There will always be men to carry the light forward, to push out bravely against the darkness.

SILENT UNITY

EMERSON DECLARED: *There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.*

Affirmation of Faith

This is our faith, Lord: We have faith in Thy Spirit in man.

The way may seem dark and hard, but the spirit that has driven men upward across the incredible centuries will bear us up now. Force can never conquer a calm, clear mind, a firm purpose, steadfast courage, and faith in the outworking of the good. The love of liberty will always overthrow oppression. The valiant of spirit will rise triumphant even over death.

For the battle is not of men against men but of men against the darkness. We shall put down fear with faith, brutality with brotherhood. Hands will not fumble, hearts will not falter until the light has been lit again.

It will be war, not civilization, that is destroyed. It will be ignorance, not humanity, that dies. There will arise a Christian commonwealth of nations where men will live together in fellowship and understanding, working for the common good.

We keep the faith with Thee, O Lord, to whom the ultimate victory belongs. Amen.

Love's Mental Picture

BY CLARA B. IRWIN

ONE DAY, while I was engaged in meditation there came to mind the Biblical verse "Ask, and it shall be given you," and my attention became riveted on the word "ask." In the light of Truth as Jesus taught it, what did the word mean? "To implore," "to beg," "to beseech"? Those meanings did not satisfy, since I had learned long ago that there is no need to beg or beseech God to do His work well. I knew that begging and beseeching is asking amiss.

Taking my dictionary, I silently prayed to God for a true understanding of this matter. Firm in my faith that enlightenment would come, I turned to the word "ask." My eye seemed suddenly to stop at one definition, and I saw that the word was "claim." So I made the quotation say, "Claim, and it shall be given you." What a revelation unfolded thereupon!

I saw that good comes with the work at hand. I saw that we do not need to implore or beg for opportunities; they are already here. We but need to take and use those which are always present. Good surrounds us in the same proportion that we use it. The Master said, "Lo, I am with you always"; which is a simple declaration that God's goodness is here with us, ever available for our use.

When we are burdened or troubled, we do not need to cry, "Oh, Father, how long?" We should realize instead, "Oh, Father, how soon!" for our good is always at hand, and according to our faith and understanding it is done unto us.

How can we gain this faith and understanding by which we may solve our problems? It is important to know that it is impossible to have faith in anything without first claiming the thing as our own or seeing it as being accomplished. This is done by utilizing what we may call love's mental picture.

There is nothing greater than love, as God is love. If we are expressing love we are expressing God, and God is in the midst of us. If God is in the midst of us, what is there then to fear, regardless of condition, person, place, or thing?

Carry out every activity of life on the foundation of your expression of love and you will discover that there are no barriers; for barriers to one's good are formed by means of one's own erroneous thinking.

If you can always form a picture of how love will operate in every situation and you will relate every act and thought to your purpose of expressing love, you will have the situation solved before it really has a chance to come into manifestation. When your procedure is based upon the operation of love you cannot help but see success.

Remember the two steps. First create a mental picture of the situation from the standpoint of love. This does not mean from the standpoint of how you or a friend or perhaps a relative would like to see the situation solved. It is not a question of mere personal wishes, for such wishes may be tinged with selfishness or shortsightedness; we of ourselves do not always know what is best for us. Love's mental picture does not shove one person down to boost another; does not take from one to give to another; does not serve selfish ends. On the other hand, neither does it limit. It may give you more than you have ever dared to hope. The picture thus

formed will be of that solution, and only that solution, which proves to be just and permanently satisfying; the solution that is the right one for everyone concerned.

The second step is to bring every act and thought into relation to our expression of love. This means, that after you have drawn your mental picture as in step one, you will not work contrariwise by conjuring up any picture of an opposite nature or by acting and thinking in terms of opposition. Form the picture, then hold it, utilize it in your thought, in your conversation, and in your everyday actions. Claim your good as already outpictured. Claim it as your own. This was clearly Jesus' practice. He knew Himself to be the Son of God and He acted accordingly. He correlated His thinking and His actions. Sometimes we can see the perfect picture, but we fail to bring it into manifestation in our daily activities.

For example, if you draw love's mental picture of your bills being paid, then hold it in word and deed until it is manifested as reality. Do not discuss what you will say to the landlord if you should fail to earn the money. Rather see your rent as paid, see a satisfied landlord. Above all, know that God at the right time brings the correct solution for everyone involved.

Suppose it is bodily health that you are seeking. If you form love's mental picture of health, do not oppose it by talking illness. Guard your conversation, watch your actions. Make them conform to the mental picture that you have made in love. Stick to it; think health, talk health, live health, always with the goal of the picture in mind, and the body will respond.

It is not necessary to visualize as completed every little individual item of the situation with which we are dealing. Everything in God's kingdom is a harmonious

whole; if you see the solution as a God idea in process of manifestation, His perfection will express itself in the matter. Claim only that which is right for everyone concerned; but see the full accomplishment and above all, see yourself as a perfect free channel for receiving your request. This alone will keep you busy.

The thing we have the greater faith in is the thing we work for and the thing that comes to us. It is an unfailing law. Do not blindly beg or beseech God; in faith claim your good "and it shall be given you." Claim your heritage as a rightful son. Results cannot help but follow this claiming faith.

A Worker's Prayer

By Clarence Edwin Flynn

Lord, help me find Thy place for me
And occupy it faithfully.

Show me the work I am to do
And help my soul to follow through.

Help me with every passing year
To justify my being here.

Help me unfold to pattern true
My better self in what I do.

When it is finished, let it be
The work Thou hast desired of me.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 1, 1942

UNITY SUBJECT—*Hidden Meanings.*

INTERNATIONAL SUBJECT—*The Parables by the Sea.*
—Mark 4:26-32; Matt. 13:44-50.

26. And he said, So is the kingdom of God, as if a man should cast seed upon the earth;
27. And should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.
28. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.
29. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.
30. And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
31. It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,
32. Yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—*Never man so spake.*—John 7:46.

SILENT PRAYER—*I ponder Truth in my heart, and its meanings grow clear to me.*

A parable is a story with an inner as well as an ordinary or literal meaning. Much of Jesus' teaching was in the form of parables, for his hearers could more readily remember a homely truth put in story form than an abstract statement of principles. Meditation on a loved story brings to light unexpected meanings that often escape notice on first hearing.

The parables in this lesson all deal with the growth of the kingdom. This growth begins in seeds of Truth sown in the mind of man. There they unfold until the individual enters fully into the Christ consciousness, under the Christ standard of life and being.

Jesus saw that the kingdom of God exists in men and that it has to be worked into their conscious minds and into their bodies and affairs before it can be set up in the earth. He said: "The kingdom of God is within you." The kingdom of God is like a seed that is planted in the earth. A seed planted in the earth is like an idea planted in the mind: under favorable conditions it takes root and grows. The seed may be perfect of its

kind, but unless the soil and the other conditions are favorable germination and growth do not follow.

All the conditions of growth in the kingdom are in the inner realm. The seed that is planted in the soil germinates and grows in darkness and by processes that are unobserved by man. A grain of mustard seed, normally too small to be noticed by anyone, attains the size of a large, spreading bush. The energy that inheres in the germ or nucleus of the seed unfolds and is expressed according to an inner law that no man-made formula altogether explains. Man does the cultivating; the plant does the growing.

The kingdom of heaven in like manner is an unfolding from within man of the germ idea or nucleus of Truth concerning life. This life is centered in God and is infinite, eternal, omnipotent. It manifests itself in a quickening of the mind and soul of man, in an understanding of the things that the sense mind does not suspect, of which the man of sense does not dream. As the inner life grows and branches out in new directions, man's mental horizon widens and his intuition deepens. He cultivates the new idea of life as an inner growth, and the kingdom enlarges its boundaries.

The inner nature of Truth is further represented by the parable of the hidden treasure. He who finds it keeps the knowledge to himself until he can gather together all that he has and purchase the field from the unsuspecting owner. Likewise the mind and spirit of man is a treasure hidden in the universal life. He who once suspects its depth and richness is willing to give up all that he has before prized of worldly or material worth rather than fail to possess himself of this inner wealth.

The same principle of inner riches is described in

the parable of the pearl of great price and the parable of the net of fishes, but with a difference. In some persons the life of the mind and spirit is all that matters. It is the pearl of great price for which they gladly sacrifice every other value or consideration. In others the mind and heart encompass a multitude of ideas, some of them good, others worthless. To leave the mind occupied with the good only in such a case requires a sorting of ideas. Ideas and thoughts that are of little value in the building of character or the shaping of substance in practical form should be denied any place in the mind, and true ideas should be cultivated in their place. The person who seeks everywhere for Truth necessarily finds much that is of no value and that must be discarded.

The conditions of growth and increase are under man's control. The principle of increase is part of eternal Truth and is not of his making. When he supplies the right conditions for spiritual growth this growth takes place. If he wishes it to absorb his entire time and attention he gives these freely, and the absorption soon takes place. If he allows worldly matters to obtrude upon him, he checks the growth of the Spirit within him, and the result is stunted development along these lines. The secret of success in the inner realm, as in the outer, is complete, whole-souled dedication to the one good.

QUESTIONS

1. Why is the kingdom of God like a seed planted in the earth?
2. What is the effect on anyone of the growth and cultivation of the inner life?
3. What is the treasure hidden within the mind and soul of man?
4. If heaven were a place where perfection only is

manifest, could it be likened to a net filled with fishes of every kind?

5. What is the secret of success in the inner realm?

Lesson 10, March 8, 1942

UNITY SUBJECT—*Ultimate Satisfaction.*

INTERNATIONAL SUBJECT—*Discovering Why People Drink Beverage Alcohol.*—Gen. 43:34; Psalms 104:14, 15; Prov. 31:4-7; Eccles. 2:1-3, 10, 11; Isa. 56:12; I Cor. 10:6, 7.

34. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

14. He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth,
15. And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread that strengtheneth man's heart.

4. It is not for kings, O Lemuel, it is not for kings to drink wine;
Nor for princes *to say,* Where is strong drink?
5. Lest they drink, and forget the law,
And pervert the justice *due* to any that is afflicted.
6. Give strong drink unto him that is ready to perish,
And wine unto the bitter in soul:
7. Let him drink, and forget his poverty,
And remember his misery no more.

1. I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also was vanity.

2. I said of laughter, It is mad; and of mirth, What doeth it?

3. I searched in my heart how to cheer my flesh with wine, my heart yet guiding *me* with wisdom, and how to lay hold on folly, till I might see what it was good for the sons

of men that they should do under heaven all the days of their life.

10. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced because of all my labor; and this was my portion from all my labor.

11. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

12. Come ye, *say they,* I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *a day* great beyond measure.

6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

GOLDEN TEXT—
Wine is a mocker . . .
And whosoever erreth thereby is not wise.
—Prov. 20:1.

SILENT PRAYER—
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.
—Psalms 16:11.

There are as many degrees of satisfaction in life as there are levels of consciousness. He who is conscious of nothing above or beyond the senses is satisfied with pleasures that appeal to the sense nature. He who is conscious of the pleasures of the intellect must have the stimulus of thought before he can know true joy, while he who is conscious of himself as a factor in the divine plan and of the universe as a manifestation of divine law "cannot rest but in God above all created things." The things in which a person finds

satisfaction and contentment are a sure index of his consciousness.

Of all forms or degrees of consciousness that concerned with the self is least desirable. No one can be his best surrounded by walls of restraint that shut him up within himself. To rid himself of their paralyzing influence many a person has become a slave to drink. Alcohol can loosen the tongue that is tied through self-consciousness, can remove the common fear of appearing at a disadvantage in the presence of others, and can cause a person so to forget himself that he can "make merry" with those in whose presence he would otherwise be awed into awkward silence.

The trouble with this means of overcoming self-consciousness is that he who uses it at the same time loses a measure of his self-control, which is as necessary to true satisfaction in life as self-consciousness is destructive of it. To escape the limitations of self-consciousness by stimulating the lower or sense self causes a man to sink still deeper into the morass of personal selfhood.

Self-consciousness is best overcome by a stimulus of an entirely different sort. The "wine that maketh glad the heart of man" with a gladness that knows no aftermath of regret or self-condemnation is the Christ Spirit within him. "If any man thirst, let him come unto me and drink." Faith that the Christ principle within him is holding him to the way of Truth and right enables anyone to forget the lesser self and rest in the assurance of his oneness with God. No one can know a deeper satisfaction than this assurance affords.

The theory that alcohol is useful as a remedy for bodily and emotional ills is a very old one. It is admitted that indulgence in it dulls the keen edge of a

man's judgment. It makes those who are in authority incapable of discharging their responsibility to others; but cannot harm those who are at the point of death, those who have lost hope, and those who are weighed down with care and despondency.

"Let him drink, and forget his poverty,
And remember his misery no more."

This argument is favored by the defeatist, who sees no escape from misery except through drugging his senses into unconsciousness. Not long ago a writer in a religious magazine discussed what he had learned through the experience of pain. Whether or not his argument is sound, it is indisputable that no one who is drugged into unconsciousness is capable of learning anything. The unconscious person is moreover something less than an individual. He becomes for the time being a ward for whom someone else must be responsible, since he can neither act nor speak for himself aright. No one would willingly choose such an impotent state. Everyone prefers on mature thought to "fight the good fight of the faith" and keep his mind clear and undimmed through whatever may come.

Some who would scorn to yield to mere appetite nevertheless experiment with alcohol in what may be called the scientific spirit. They take it in order to study its effect on the body, mind, and soul. Instead of quickening the perceptions alcohol tricks the mind into false conclusions. King Solomon may have thought that his wisdom remained with him when he withheld not his heart from any joy, but if it had he would not have found everything that he did thereafter mere "vanity and a striving after wind." The only satisfaction he experienced was the joy that he felt in throwing himself heart and soul into his work: a satisfaction

that the humblest workman may feel anywhere at any time without the excitation of stimulants. Joy in one's work is one of the purest that one can know, and it is all the keener from the worker's approaching it with a clear mind and a clean body.

Indulgence in artificial stimulants sometimes brings about an inflation of the sense ego. "To-morrow shall be as this day, *a day* great beyond measure," when man is carried out of himself by the stimulus of high thoughts, aspirations, and ideals, not by the befuddlement of intoxication. The habit of giving in to the appeal of the senses is self-worship or idolatry in its worst form. To be conscious of oneself as one truly is in the sight of God is the ultimate satisfaction that makes all lesser appeals valueless.

QUESTIONS

1. What diverse types find satisfaction in the appeal of the senses, in intellectual stimuli, and in the things of the Spirit, respectively?
2. Why does the self-conscious person sometimes acquire the drink habit?
3. What is the deepest satisfaction that one can know?
4. How does alcohol affect one's judgment and one's sense of responsibility to others?
5. Is the taking of alcohol justifiable in those who wish to study its effects on the body and mind?
6. What is idolatry in the present age?

Lesson 11, March 15, 1942

UNITY SUBJECT—*Spiritual Mastery.*

INTERNATIONAL SUBJECT—*The Mighty Works of Jesus.*—Matt. 8:23-34.

23. And when he was entered into a boat, his disciples followed him.

24. And behold, there arose a great tempest in the sea,

insomuch that the boat was covered with the waves: but he was asleep.

25. And they came to him, and awoke him, saying, Save, Lord; we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28. And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.

29. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?

30. Now there was afar off from them a herd of many swine feeding.

31. And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.

32. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.

33. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons.

34. And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

GOLDEN TEXT—*What manner of man is this, that even the winds and the sea obey him?*—Matt. 8:27.

SILENT PRAYER—*My word, "Peace, be still," quiets my every turbulent thought.*

In previous lessons we have learned that the disciples of Jesus represent the faculties of man and that a boat sometimes represents the body. In this lesson we find that the twelve faculties find their proper place and functions in the body of man, subject to the com-

mands of the I AM or the power of the Christ. However in him whose life is a continual round of action the I AM is not always recognized as the way to the realization of mental calm and unflagging energy. After a period of intense activity it is overtaken by sleep. If after strongly affirming and denying we harmonize the powers that we have stirred into activity, no disturbed subconscious action will result.

Failure consciously to harmonize our powers leaves them to find their own equilibrium in more or less subconscious violence: a storm. Since all men are only partially in harmony with Divine Mind, their conscious mental powers continue their activity in the subconsciousness when they sleep, and a storm follows. When the dream reaches a certain intensity the sleeper awakes. As soon as he is fully awake he knows the experience for a bad dream. What before awakening was a distressing reality becomes something to be dismissed as of no consequence except as it may symbolize a mental or physical state that needs his attention and adjustment. The subconscious commotion or "storm" instantly ceases, and there is "a great calm."

The name Gadarenes means "walled about" and represents strongly organized thoughts of energy and power in the subconscious mind of man. When they are freed from sensual desires and warring tendencies these thoughts work for the good of the individual. Lacking this freedom they obsess man with violent and destructive emotions.

The "other side" of the sea represents the negative interpretation of the universal mind that men call the psychic. Misplaced faith in the reality of the psychic realm results in various abnormal expressions. The man with an unclean spirit symbolizes one of them.

He symbolizes a fixed state of mind in which the thought of impurity is dominant. This state may result in insanity.

As soon as the Christ or the I AM encounters this kind of expression He seeks to right it. The "unclean spirit" or sense consciousness cannot prevent man from recognizing the authority of the I AM, which has power to dispel the false and unreal thoughts that bind him.

In spiritual healing nothing is more difficult than the restoration to sanity of a man in the grip of an obsession. An obsession occupies the mind completely, leaving no apparent avenue of approach or escape. In freeing the men Jesus spoke the word of authority in its simplest and most unmistakable form, "Come forth, thou unclean spirit, out of the man"; or even more simply, in the story as told by Matthew, in the one word "Go." The command was not to be ignored or resisted. The mind of the afflicted ones soon cleared, and they were free.

Jesus did not assure the men that the seeming presence of evil spirits is merely perverted good or the absence of good. To the man possessed the legion of spirits were real entities, incapable of leaving him until they had found some other place to lodge. Also they were Gadarene evil spirits, attached to their country and unwilling to leave it. Jesus conceded both these points in order to fix in the thought of the demoniacs the idea of complete deliverance from their obsessions.

The whims of the mentally deranged are similarly humored in our day. Reasoning with lunatics is sometimes impossible. Accepting their views disarms them and opens the way to their restoration to sanity.

That Jesus caused the destruction of the swine is true only indirectly. He healed the insane men by the

only effectual method. Their restoration was worth more than any number of swine. A man is of as much more value than an animal as his consciousness surpasses the animal consciousness. Values are fixed by consciousness and what it denotes.

The value of swine is wholly material. Those who fear to lose the material must keep the unclean spirits that prevent a man from clothing himself in his right mind.

QUESTIONS

1. What is the metaphysical explanation of the storm that is described in this lesson?
2. How is a great calm realized in the mind of one who has been in a state of subconscious turmoil?
3. How can the thoughts of energy and power that are represented by the Gadarenes be made to work for the good of the individual?
4. What realm is represented by "the other side" of the sea?
5. Why did Jesus humor the whims or obsessions of the demoniacs before healing them?
6. Did Jesus cause the destruction of the swine?

Lesson 12, March 22, 1942

UNITY SUBJECT—*Identification through Service.*

INTERNATIONAL SUBJECT—*Jesus the Messiah Foretells His Death.*—Mark 8:27-37.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

GOLDEN TEXT—*For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.*—Mark 8:35.

SILENT PRAYER—*I seek to serve God with a perfect heart and with a willing mind.*

Caesarea Philippi represents consciousness of power and dominion. When the I AM (the Christ principle in man) enters this consciousness it begins to train the faculties (disciples) to recognize the truth concerning it. The question "Who do men say that I am?" begins a lesson in "identification." The spiritual man is more than the sum of his faculties. He identifies himself with his divine nature as the pure thought or Son of God, the I AM.

When not dissociated from personality the faculties are prone to unreason. "And they told him, saying, John the Baptist." John the Baptist and Jesus were contemporaries, therefore Jesus could not possibly have

been the incarnation of John. Herod made the same mistake when he said, "John, whom I beheaded, he is risen." Reincarnation was accepted as the explanation of whatever could not otherwise be accounted for, but chronology was left out of the reckoning. The achievement that comes through individual effort was not taken into consideration; neither was the mastery that comes through spiritual power and that requires no antecedents in personal lives lived before the present.

A true answer to the question of identity is the answer of faith (represented by Peter) which runs: "Thou art the Christ." Faith sees that man in his true identity is Christ, the Son of the living God, and that what he hopes to become in external expression and character he can realize only when he becomes aware of his true nature or identity.

Personal consciousness leads one to conceive of the Christ as a glorified person, whose achievements no one else can hope to equal, whose service to the race set a unique example. That every man is a potential Christ is a sacrilegious teaching to the personal man, hence Jesus' injunction to "tell no man of him" (the Christ).

The revelation that man's real self is the Christ is a result of individual experience. It cannot be explained convincingly to one who is in personal understanding, because those who have not had spiritual enlightenment can form no conception of it. Attempts to explain to the spiritually unawakened intellect the true character of the Christ of God are futile. Spiritual things must be spiritually discerned.

The idea that man is a son of the living God is too radical for even the illumined person to comprehend immediately or retain fully. His traditional be-

liefs and ruling religious ideas ("the elders" and "chief priests") seemingly extinguish it for a season. Spiritual man is "killed" but shall "after three days rise again."

The three days represent three movements of the mind, viz: perception, realization, and manifestation. Realization takes place in the consciousness, where it is hampered by more or less darkness. A person's first perception is obscured, yet he knows that changes are going on in consciousness.

Developed for the most part without regard to the inner life, the faculties do not help man to comprehend the necessity of crucifixion as a condition precedent to resurrection. Fixed in the customs and traditions of the race, faith denies such a necessity. The necessity exists however for all who wish to gain spiritual consciousness. Crucifixion does not always mean the death of the body, but it does mean suffering, especially where the mortal consciousness is strongly entrenched.

Jesus knew what was necessary, and He did not shrink from it. That "the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again," seemed unbelievable to the disciples, who thought of the Christ as Master and Lord. He who is Master and Lord should have dominion over others and in no case be subject to the whims of those who wish to inflict indignity and death on Him. That is the judgment of the world, which does not reckon that the mastery of one's own soul is proof of greater power than any external dominion or even freedom from physical restraint. The I AM makes man willing to pay a great price for self-dominion. Once this self-dominion has

been gained nothing else matters, not even death itself.

In personal consciousness no one would call suffering, rejection, and death "the things of God." The higher consciousness acknowledges no defeat, but recognizes the foundation of ultimate triumph in present failure. The glory of the Christ is the perfecting of spiritual consciousness, of self-dominion, of command of Truth.

QUESTIONS

1. What is the I AM?
2. What faculty first perceives that man's true nature is divine?
3. Why did Jesus warn His disciples to tell no man that He was the Christ?
4. What do the three days preceding the Resurrection represent?

Lesson 13, March 29, 1942

UNITY SUBJECT—*The Power of Exaltation.*

INTERNATIONAL SUBJECT—*The Transfigured Christ Meets Human Need.*—Luke 9:28-43a.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

37. And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.

38. And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child:

39. And behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely.

40. And I besought thy disciples to cast it out; and they could not.

41. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

42. And as he was yet a coming, the demon dashed him down, and tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

43a. And they were all astonished at the majesty of God.

GOLDEN TEXT—*And they were all astonished at the majesty of God.*—Luke 9:43.

SILENT PRAYER—*By exalted thought I open my mind to the transforming and transfiguring power of the Christ Spirit.*

Of all the mental and spiritual states that we may experience that of uplift or exaltation brings the deepest and most abiding happiness and sense of blessedness. The uplifted mind has power to transform the body and irradiate it until it becomes an instrument of glory and exaltation. It is "the mind that makes the body rich."

Before the Transfiguration Jesus "went up into the mountain to pray," taking with Him Peter, James, and John. Faith, judgment, and love, represented by these disciples, are aids to exalted spiritual thought. Before calling His disciples Jesus likewise went out into the mountains and spent a whole night in prayer. When man consciously puts faith, love, and judgment into his prayers he electrifies the body to such a degree that the raiment (the thought emanation surrounding the body) shines with dazzling light. That the Christ is "the light of the world" is true in a metaphysical sense.

"*The light* which lighteth every man, coming into the world" is the light of faith, the light of love, the light of intelligence and perception combined in nice balance in the Christ life. Spiritual light shines forth most radiantly in prayer in which both the mind and the heart make union with the Most High.

All mental action radiates intelligence. When pure spiritual understanding is united with love the result becomes visible to the spiritually quickened as rays of light. Occultists claim that the aura or characteristic light in which each individual lives, moves, and has his being is visible to them, and modern science is recognizing the validity of the claim. Some years ago a scientist said that "there can exist in man higher or lower mental functions of which common experience gives no idea, and which remain to be discovered." Transfiguration is the supreme phenomenon of this kind, making spiritual thought visible not merely in the face where the record of mental action is usually observed, but in the entire body.

The character of the mentality determines the nature of the rays given off by the individual. Those whose minds are submerged in the sense realm surround

themselves with a dark cloud that cannot be penetrated by discernment and understanding. Those whose mental action is of a high order give out rays of light, especially if the soul qualities are in harmony with the mental development.

"The delicate blood
Spake in her cheek and so intensely wrought
That one might almost say her body thought."

The body does think subconsciously. The Christ body is capable of conscious thought. In its highest expression the law of cause and effect (Moses and Elijah) becomes clearly visible, and spiritual man knows and understands the course that he is to take. Moses and Elijah "appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem."

In the material-minded person faith, love, and wisdom are "heavy with sleep," but as he learns to pray and exercise his I AM power in exalted thought, these faculties grow more active and effectual. In its unenlightened state faith sees cause and effect as virtually unrelated to the I AM, and tends to lead man to separate them in his thought. Peter wished to make three tabernacles instead of one. The Christ life transcends cause and effect and through the observance of Truth controls the desires of the heart. Divine wisdom makes itself heard out of the cloud, saying, "This is my Son, my chosen: hear ye him."

The mind cannot make the revelations of Spirit clear to the ears of sense. Jesus told His disciples to say nothing of what they had just seen until after the Crucifixion and the Resurrection, when their understanding would be increased by the experiences they were to witness and in some measure share.

A descent of power into consciousness follows an

uplift of the mind in prayer. The Christ in man then casts out the demon of sin and evil that the nine faculties, unaided by the concentrated effort of the I AM, find too difficult to deal with. Fear and other thoughts of error crystallize around the will of man until he is at the mercy of the resulting state that he has allowed to develop in himself.

The "majesty of God," which frees man completely from all his error habits and their effects, is cause for astonishment only to those who lack spiritual understanding. Those who are earnestly trying to uncover the Christ light in themselves and turn it on their course as a guide know that all things are possible to those who believe and who practice their belief.

QUESTIONS

1. What influence over the body has the uplifted mind?
2. What faculties are the most helpful aids to exalted spiritual thought?
3. In what respect is the Christ "the light of the world"?
4. What determines the influence that emanates from each individual?

HEALING THOUGHT

Thy manifest word, Christ, quickens and heals me.

PROSPERITY THOUGHT

Thy rich substance made manifest in Christ prospers me.

(Use from February 20 to March 19)

THE READING

By Zelia M. Walters

Now do I read the Holy Book:
Old storied symbols set aglow
With heavenly light on scenes below.
Familiar phrases, gracious, strong,
The soul's high passion set in song;
Parable, prophecy, and psalms.
Good men giving secret alms.
Ruth and David and Jeremy,
Paul, the flame-tongued, John, the free,
And Christ the Word, from creation's day
Unfolding to man God's perfect way.
Thus do I read the Holy Book.

Again I read the Holy Book:
Through prophecy I see man's needs,
In parable learn mercy's deeds;
The gracious Virgin do I know
In mother souls that soothe life's woe.
Christ, the Teacher of Galilee,
Walks our common streets with you and me.
Transmuted all, in what men do
I read the wonder book anew.
Again I read the Holy Book.

Silent UNITY

Thy glorified idea of man is my inspiration and light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Our Class Thoughts for this period hinge on the idea of perfection. Belief in man's imperfection is widespread, and it is generally assumed that it is absurd for him to affirm the opposite.

Just here is where an understanding of man's whole soul cycle plays its part and of how soul growth is stimulated in the direction of Spirit instead of matter by ideating Spirit. In this way a thought stratum of perfection is shaped in the mind, and with every additional thought of like character this stratum is increased and the way opened for the expression of divine perfection.

It is safe to say that all persons who are interested in the teachings of Unity have attained a degree of spirituality and are desirous of further development. To this end a number of us are giving our undivided attention to the highest and best method of gaining control of the mind and directing its impulses into proper channels. We do not claim that we have found a perfect method, but we do claim that what we teach is based upon practice instead of theory. To us religion and psychology go hand in hand, and no religion will save us from our sins without mental discipline. Our thoughts and words are the tools with which we build our soul and body, and these tools must be used to rebuild and complete God's temple.

As in the visible world are found all the elements necessary to the construction of a great temple, so in the invisible realms are corresponding thought elements with which man can build a great soul. How the work

is best done depends upon the guidance of Spirit. The Great Teacher said, "We must work the works of him that sent me." He was sent of God and did the work of God, and we who follow Him must do the same.

Beware of those who teach apartness: God in heaven and man on earth, with a gulf between. Heaven and earth and all states of consciousness that lie between are bound up in one Mind. This means that there is but one universe in which function all those who think in harmony (heaven) and those who think in discord (hell). "As he [man] thinketh within himself, so is he." We become bewildered in the complexity of the thought forms and forces that we have created. We blame God on the one hand and Satan on the other when in fact only we ourselves make worlds and populate them. It is true God is the source of all, but man is the agent with full responsibility. Then let us cease our agonizing calls upon God for help and begin adjusting our mind to the divine law.

God-Mind perpetually images perfect man with the power of reproducing the divine image indefinitely. This reproduction man accomplishes through imagination. In your every thought assume and accept your divine perfection. "Be perfect, as your heavenly Father is perfect."

See yourself mentally and physically flowing as divine substance from the invisible to the visible or, in the symbology of Jesus as "the living bread which came down out of heaven . . . for the life of the world."

That realm of consciousness in you which is the unillumined intellect will not readily accept the truth that all flesh is fed by Spirit substance. Jesus said: "If any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for

the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?"

Nevertheless Jesus was teaching the great truth, which we all must learn, that the spiritual man imaged by Creative Mind is the one and only avenue through which the visible man is kept alive.

When this great truth dawns upon us we begin the culture, discipline, and all-round development of this spiritual man or superman, as taught by Jesus and interpreted in Unity literature.

This is not the work of playboys or weaklings. As Paul says, you must put on the whole armor of God, and gird yourself for a mighty battle with principalities and powers. You will doubtless be called a religious fanatic, but the world will eventually accept absolute Truth, because it is the essence of the only religion that will save humanity from its materialism.

So let us be of good courage and press forward in our faith and affirmation of the visibility and actual substance of the ideal man, regardless of appearances.

"According to your faith be it done unto you."

HEALING THOUGHT

"Be perfect, as your heavenly Father is perfect." Thy perfection is expressed in me as health.

PROSPERITY THOUGHT

Thy bountiful substance is always with me and is manifest in continuous, unfailing prosperity.

(Use from March 20 to April 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

DOCTORS told me I had fibroid tumors, at least five of them. I was getting so large that my waistline bulged. One doctor told me that these tumors would become cancerous and that an operation was necessary within six months at the most. My husband encouraged me to have the operation, and I went one day to make arrangements for it.

Then this thought came to me: "This doctor is so sure that an operation is necessary, but I wonder if he can give me any assurance that I will be well after the operation." I asked him if he could assure me of good health afterwards. His answer was "That depends all on you." I thought, "Well, if it depends on me, why not be healed without an operation?" Then and there I decided not to have the operation. When I went home and told my husband about it he was upset. He thought I should have the operation.

My neighbor came in and said, "Now that you have decided not to be operated on, I will take you to someone who can help you." She took me to a Unity center. Through my faith in God I was healed completely within eight months. There was no sign of the

tumors, yet my husband was doubtful and thought I should be examined to make sure. He took me to a doctor who knew nothing about my previous experience and asked him to give me a thorough examination. He said there was absolutely nothing wrong with me, and if doctors had told me I had fibroid tumors they just didn't know what they were talking about. That was fifteen years ago. I am very happy in Unity and I make practical use of it in my daily life.—*S. C., Wisconsin.*

TEN WEEKS ago I wrote to you for prayers for my daughter, who had to go to a tuberculosis sanitarium, and the most wonderful thing has happened. She is cured! Not one trace of tuberculosis is left. When I took her there the doctors did not hold out any hope. Now in ten weeks she is healed. Never before in the history of the hospital has such a thing happened. The doctors wanted to know what my daughter had done to cure herself. I was glad to say it was Unity. —*L. H., Massachusetts.*

MY BROTHER-IN-LAW was in an accident and his arm was broken in five places. Blood poison set in. When we wrote to you for help we thought he was dying. The doctors were trying to get him in condition so that they could amputate the arm. He grew better, so they decided only to set one break that had been left unset. They planned to operate later and remove a bone splinter.

In a week he was up and was gaining weight. When the time came for the operation the doctors discovered that the sliver had worked over between the bones and made a complete healing. He is now the picture of health and has gained nearly all his weight back. I

think this is wonderful. He not only has his arm but was saved an operation and possible death. We are very, very grateful.—*Mrs. D. B. M., Oklahoma.*

Filled with Plenty

SOME TIME ago I wrote to you for prayers. My problem was that of being unable to collect rent from tenants in a house that I owned. I couldn't see any chance of their paying, yet I was badly in need of the income from the place. The real-estate agent who was handling the property for me—it was in a town a little way from my own—was threatening to put them out. I wrote him telling him not to put them out and to be considerate of them. I told him I believed things would work out all right somehow. I also wrote to the tenants telling them of my circumstances but saying that I was instructing the real-estate agent to be lenient with them and that I was praying for God's blessing on them.

Well, in a very short time I reached in my mailbox and pulled out a letter with a check in it for a month's rent for the house. I was astonished. Two weeks later the thing happened again. I could hardly believe it. I feel that this was a good demonstration of what relying on God in faith will do, because I had made up my mind to help that family even though it hurt me. I owe my faith at that time to the help I got from Unity. —*L. C., Missouri.*

SOME TIME ago I wrote asking you for prayers that I might be helped to save my home. I had got behind both in payments and taxes. I was so burdened I did not know what to do. Now a way has been opened for

me. I have made a substantial payment on the debt. Better yet, I have lost fear and worry. Prayer truly is the key, for now I see clearly that there is a way for me to pay the balance.—*P. F., Michigan.*

He Shall Have Abundance

MY PROSPERITY BANK has been wonderfully successful. My husband and I for the first time since our marriage have been able to save money, and we have almost enough for the down payment on a home. My husband, after being out of work for almost a year, found a wonderful position. He has had three substantial increases in salary in addition to several bonuses, all since I started the prosperity-bank drill. —*R. V. S., Michigan.*

USE OF the prosperity-bank drill has brought marvelous results, both practical and inspirational, to my loved ones and me. My husband received a generous raise in salary, besides an unexpected bonus of almost a thousand dollars.—*F. W., Illinois.*

I WANT another bank. The drill is a definite part of my day. I thank God every day for Unity and what it has taught me. I rejoice and give thanks continually for the outer signs of an inner covenant of faith between God and me.—*Mrs. K. L. S., California.*

Give unto the Lord

WHILE READING Unity literature I ran across something that convinced me that at least a tenth of all my supply should *first* be set aside for the spiritual advancement of the kingdom of God among men. I had heard

that many times without being convinced. I had given as I felt I was able *after* other things were provided for, paying little attention to the promise "Prove me now, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*" I accepted that promise literally.

Since then I have made it a habit to thank God sincerely when I receive money from any source. I not only give thanks for His generous supply but I ask His guidance in the use of every cent of it. Before spending any of it I set aside a tenth for God. Every cent of my budget, including the tithe—which is the first item in it—is provided for.

A few days ago my pay was increased in an amount exactly equaling the amount of my present tithe. It was a surprise, for I had felt that my salary had reached its limit. I shall ever be mindful of the fact that God is the source of my supply, just as Jesus taught and demonstrated when He was here in the body.—*T. J. G., Louisiana.*

My Help Cometh from Jehovah

NEVER AGAIN could I be without UNITY. It helps me so much. At last religion really does things for me and mine. I thank God every day and all day.—*Mrs. C. H., Washington.*

I WISH TO express my appreciation of the helpful lessons in *Daily Word.* Some of those lessons are true jewels of inspiration and will take their place as great religious literature.—*F. B., Ohio.*

I AM DELIGHTED to write to tell you of the wonderful

help that has come into my life through the study of *Lessons in Truth.* I really cannot explain the spiritual uplift that I have received. I study this book daily, often into the late hours of the night, and it never fails to fill me with joy. I too, like others, feel as though I have opened the door to a new world, and each time I study the door opens wider.—*M. C. R., Virginia.*

Hearken unto Me

I AM STILL following the beacon light that Unity literature has shed upon my pathway. I know that it is through Unity that so many blessings are coming my way. First I have learned to trust God more completely in all things. I am learning to look beyond appearances.

From February to July, 1941, I was completely out of work. The children were in school; one of them in college. There was no money in sight, but several times daily I would affirm, "God knows my needs; He doth supply." I placed my needs before Him absolutely and unconditionally. Then from the depths of a rich consciousness I went about thanking and praising Him for having already provided for my needs. And all has been manifested. The boys came out of school all right. They had sufficient clothes. There was no work for any of us, but we had food and money to meet our demands out of odd jobs.—*Mrs. A. E. C., Alabama.*

Love One Another

NOW THAT I have been a Truth student for over a year and a subscriber for *Weekly Unity* for the same length of time I sincerely wish to thank you for your co-operation. I have been enabled to have a more har-

monious atmosphere in my home life and life in general because of your help and prayers. It has been many years since I have felt as serene, self-confident, and generally happy as I do at this time.—*G. W., Illinois.*

I Am the Light

MANY THANKS for your letter and for the prayer you inclosed. It is a great help and comfort to know that as I use the prayer here you are praying with me. The pain that I had has left me completely. But still greater is the awakening of my mind to God's healing presence within me. I seem to have a greater consciousness of oneness with Him and all He stands for and to feel not only that I must believe that God is present but that I must practice His presence in every phase of my life. This knowledge has drawn me very close to Him. As God is blessing me so do I bless you.—*E. S. T., Kansas.*

He Is My Refuge

YOUR PRAYERS are a wonderful help to me. I am sixty-three years old, and I am doing a young man's work. I don't even feel tired at the end of the day, as I used to, thanks to the Lord and to Unity.—*F. J. G., Florida.*

A YEAR AGO I was in a veteran's hospital suffering from a nervous breakdown. With the help of your loving workers I was completely healed in two months and discharged as cured. The doctors marveled at my recovery.

I have had steady work ever since, and my government compensation has been almost doubled. God

not only meets our physical needs but also our needs of supply each day. My home is now a happy, harmonious one. I am indeed grateful for all this good that has come to me and to mine.—*H. W., Pennsylvania.*

Unto Us a Child

I AM WRITING this from the hospital where I was delivered of a baby girl. I had a short labor and came through splendidly. Each day I have been growing stronger. The baby is healthy and perfect in every way and weighed seven pounds and five and a half ounces.

I know that your praying with me helped a great deal. I used your prayers continuously before my daughter was born. I am so grateful to you for helping me contact Him. The whole experience has been a testimony to the infolding love of God.—*Mrs. C. L. W., Washington.*

His Truth Is a Shield

I AM SO happy to be able to report that our trip was a complete success. We traveled over four thousand miles, and never once was there even a close call. As I look back it seems as though we might have been the only ones on the road, for never once did the driver have to drive fast or maneuver to avoid hitting another car or being hit by one. That is really remarkable.

Unaccustomed to city driving, we moved through Spokane, Portland, San Francisco, and Los Angeles without difficulty. Truly God cared for us and led us all the way.—*Mrs. J. K., Wyoming.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

The other day a little boy came to my door selling pins and other things. I bought something from him. Then he told me how badly his family needed help. I did not buy anything more from him, because my family needed all the money I had, but I have worried about this since. Does God ever punish people for not contributing largely to charity?—*From a letter received by Silent Unity.*

By searching the Bible we usually can find the solution to any problem. You will want no better authority than the apostle Peter, so read Acts 3:1-11 for your answer.

Peter was solicited for alms by a beggar who had been lame from birth. "And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God."

Give alms if you have them and are led to do so; but there is no reason for self-reproach if you cannot at the moment give such material help.

God does not punish any person; it is the person

himself that breaks the law and is punished as a direct consequence. If you ran headfirst into a stone wall you could not in fairness say that God had punished you. If you want more to give to others, you can get it by giving more attention to God as the true source of all prosperity. The little boy who aroused your sympathies has access to God's abundance however; keep remembering that for him. Worry is never constructive. The important thing is to give spiritual help; for understanding of spiritual laws governs prosperity.

God never punishes His children or withholds any good from them. God is love and gives abundantly to all. They receive when they open their hearts to Him in faith.

"""""""""""""""

I have been under the care of several physicians and now one of the finest nerve specialists in our city tells me he can do no more for me, and my condition is getting worse. I must work for my living. For the past few weeks I have tried to work, but I get so nervous in a few hours that I must go home. My heart pounds and I get numb. I am so anxious to get well, and I want you to show me the way.—*From a letter received by Silent Unity.*

Although doctors have certainly made and are continuing to make a great contribution to the progress of the race, they can do good only by working in harmony with God's healing power. When a doctor thinks he can do no more good, there is still every hope for a perfect healing, because God's healing power is always sufficient. God can heal all conditions; one is no worse than another to the Supreme Healer. Since doctors have given you up, you can only turn to God—and happily that is all you need to do to be healed.

You say that you are anxious to get well. We sug-

gest that you be eager rather than anxious. Think about this distinction, for it is utterly important to you. It typifies the change in attitude that you must make if you are to realize the poise and the wholeness that are inherently yours now as gifts from God.

Your ability to be poised at work and at all other times is not something to be put on from the outside. God endowed you with an innate ability to express poise, calmness, and confidence always. You will find that you have this ability when you turn your life over to God. You do not have to acquire poise and wholeness; you have only to invite and to let God's poise and wholeness be expressed through you.

In order to open your heart to your good you may want to use such a Truth statement as this:

I am now filled with the poise and the wholeness of Spirit. My nerves are strong and well. My body is perfectly healed, and I am a perfect channel for the expression of God life.

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I can't possibly be happy where I am now. Will you pray for me to get new friends and a new environment?—*From a letter received by Silent Unity.*

We will offer for you even a better prayer than you asked.

We need to be specific in prayer. It is possible that you could get new friends and a new environment and yet be no happier than you are now. We are praying therefore for you to get the right friends and the right environment—plus understanding.

You will want to receive your good as soon as possible, so we will tell you how to speed its coming: Learn how to be happy with the friends you now have and in

the environment where you now find yourself.

Why do you like certain persons? Because they express kindness or loyalty or generosity or perhaps all these good qualities and numerous others. And all these good qualities, as you will note, are God qualities. You never like a person because he expresses hatred or some other negative quality; you are attracted to him only if he expresses love or one of its allied qualities. The truth of the matter, as you can see, is that you like people and things that express good. By carrying this line of reasoning a little further you will see that what you are really interested in is the expression of God qualities—and you do not care where they appear. Since God qualities are what interests you, why not express them yourself and be independent in this expression, whether you detect it in others or not?

You must have noted that the bigger a person becomes the less he has to depend on others for happiness. You have seen persons who were poised and to a large extent self-sufficient. What really happens is that these persons find God sufficient. For instance, they are not especially hungry for love even if at the moment they do not happen to be near a friend who expresses love; they find in their own divine nature an illimitable expression of love. At the same time however one who expresses love or any other quality of God is bound to attract friends of like nature.

There is your answer: you want to express and enjoy more of God. When you express the good you love you are independent of other persons and dependent only on God. You can be happy in any society, in any environment. That is your real goal. We are praying for you to attain it, along with understanding. God is blessing you in your appreciation of His good.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research of all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

Secret of Helping Others

As a Truth student you no doubt have felt the natural and commendable urge to help those about you work out their problems. You have seen how wonderfully Truth works in your own life and you want others to experience the same wonderful benefits. "How to Help Others," by Clara Beranger, appearing in the March 7 issue of *Weekly Unity,* offers pointed and detailed instructions as to how to show others the way of Truth in such a manner that they will accept it readily. This article can show you how to make a definite step forward in your spiritual progress, for the law of Truth is that in order to complete your own demonstration you must share Truth with others.

What Do You Want?

If you are not getting all you want from life you probably will find that the article "They Know What They Want," by W. W. Browne, states the reason why. This article, which is featured in the March issue of *Good Business,* quotes from a letter that the author received from the employment manager of one of our largest automobile plants; and the message it contains you will find helpful no matter what you want from life. Suggested affirmations for you to use are also given toward the end of the article.

Expression of True Love

Beth Banks was strangling her husband's love for her because she was *demanding* his love by her actions. How she discovered her mistakes and learned the true way to love is told in "The Goddess of Reason," in the March issue of *Progress.* Every wife will find a message of help in this fiction story by the popular author Zona Gale.

The Way to Have Friends

Georgia Barstowe found herself faced with the problem of forming a complete new circle of friends when her family moved to another locality. At first she found it difficult. No one would pay any attention to her. Then without knowing it she found the secret of how to make friends, and her problem seemed suddenly to solve itself. This story, "The Good Neighbor Club," by Marie Hapgood Tongue, teaches boys and girls how to win friends among their playmates. It appears in the March number of *Wee Wisdom.*

Security and Protection

The March issue of *Daily Word* contains reprints of three articles by Frank B. Whitney that will prove especially strengthening in the present state of the world. From them you will be able to gain a new and sure sense of security and protection for yourself and your loved ones. The articles are "My Pact with Thee, O Christ," "Christ Our Protection," and "The Secret Pavilion."

The daily lessons in the March issue also were selected by the editors to help you stand steadfast and courageous at this time.

Life's Greatest Blessing

"I am thanking and praising God for the Unity teachings, which have taught me how to pray. Just at the time when I most needed help God led you to me—you literally came to my doorstep. One morning I found a Unity magazine left by someone on my porch. I love every Unity publication, and the Correspondence Course I count the greatest blessing of my life."

This is an excerpt from a letter written by a student in Massachusetts. Like hundreds of people all over the world this friend has found that her health has improved, inharmonies have disappeared, and she has found a deep joy in living since she studied Truth.

The Correspondence Course gives you personal contact with Unity teachers who assign your lessons and grade your papers. You can study in your own home at times convenient to you. If you would like to have full information about the course write for a free bulletin. This will not obligate you to enroll. Address your card or letter to Correspondence School Department, 917 Tracy, Kansas City, Mo.

More Work for Silent-70!

More and more calls are being made on Silent-70, the free literature department of Unity School. Requests are being made for books and magazines for army camps and naval training stations in the United States, for training camps in Australia and Canada, and for air-raid shelters in England, as well as for the usual literature to be sent to prisons, hospitals, schools, and missions in all parts of the world.

Great bundles of magazines are going out each day to training camps in response to requests similar

to this one from a sailor at an armory in Michigan:

"If you have any magazines around would you send them to us here? I wouldn't be surprised if they didn't lift the morale of the men fifty per cent. It will make the fellows feel happy to know that other people are thinking of them and praying for them besides their loved ones at home."

The expense of answering such letters, wrapping the packages, and paying the mailing cost and other incidentals is met by loving friends who like to take an active part in blessing others in a Truth way.

Good News

What a blessed relief it is to tune in to a broadcast of good news, peace, hope, encouragement. Perhaps that is why so many Unity students are finding the radio programs broadcast by Unity of especial help at this time.

The script for the radio programs is prepared at Unity School and sent to the various stations for broadcasting. This work is maintained by the love offerings of friends who like to keep good news on the air waves. If you do not have a schedule of the Unity radio programs one will be sent you. Address your letter to Radio Department, 917 Tracy, Kansas City, Mo.

Training School Opens April 27

This year the Unity Training School at Unity Farm opens early, for there will be six terms of study instead of the usual five. The opening date is April 27. Send for a copy of the illustrated prospectus which is now ready. Address your request to Unity Training School, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers

The following Unity leaders are conducting a ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LM) and (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Licensed Ministers and Licensed Teachers are preparing for membership in the Unity Annual Conference. Licensed Ministers (LM) are in charge of Unity centers. Licensed Teachers (LT) are teachers serving in a Unity center or teachers conducting classwork.

ALABAMA

Birmingham—Harriet Price, Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall (LM) Unity, 100 N Garfield

Bakersfield—Della Shutts (LM) Unity, Southern hotel

Berkeley—Susanna Scott (LM) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Canoga Park—Nannie Highnote, Unity, 20126 Strathern

Compton—May Butterworth, Unity, 210 S Chester

Gardena—May Butterworth, Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood

Hollywood—Rose Schneider (LM) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Long Beach—Louise Newman, Unity Chapel, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LM) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Mich.

Riverside—Katherine Sweaney (LM) Unity, 3954 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 763 D St

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

South Gate—May Butterworth, Unity, Women's Club, 3036 Santa Ana

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LM) Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LM) Unity, Hotel Duncan, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May C. Stoiber, Unity, 128 SE 3

Orlando—Carolyn H. Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1119-20 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Parker Handly, Unity,

240 Lewers road

IDAHO

Boise—Chris. and Beulah Scott, Unity, Pinney bldg

Mt Home—Chris. Scott, Unity library

Twin Falls—Mabel Peck, Unity, 415 Third ave N

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 64 W Randolph; Edith M. Reynolds (LM) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LM) Unity Truth cen, 104 E 51

Decatur—Maud Kellogg (LM) Unity, 421 N Main

E St Louis—Maud Davisson (LT) Unity cl, Broadview hotel

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 1010 Ellis

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity, Mead bldg

INDIANA

Ft Wayne—Cleo Lee (LM) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LM) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, Ruth Gilpin (LT) Ruth Booker (LT) Martha Boehl (LT) Julie Lilly (LT) Unity, 1322 S 4

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LM) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman, Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LM) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LM) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Roxie Miller (LM) Unity cl, 301 S Henry

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Blanche Joki (LT) Besse Otto (LT) Unity Assn, Maccabees bldg; Otto Fishburn (LT) Unity cl, 834 Trombley; Virginia Shipley (LT) Unity Study Group, 3325 Columbus; James Elliott (col) (LM) Unity, 544 E Frederick

E Lansing—Roxie Miller (LM) Unity, 224 Abbott

Flint—Edmund Risk, Unity, 734 Union Industrial bldg

Grand Rapids—Ida Bailey, Unity, The Gilbert bldg

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, YWCA

Pontiac—LuDora BeVier (LM) Unity cen, YMCA

Royal Oak—Maud McCulloch (LM) Unity cen, 101 S Troy

Saginaw—Edmund Risk, Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity, 15 N 8

St Paul—Nellie Hohenwald (LT) Unity cl, Merriam Park Library

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, Fannie Baldwin (LT) Hallie Broadhurst (LT) S S Unity cen, Jewell bldg

Lee's Summit—Nora Lee Stevenson (LM) Unity Farm cen, Unity Farm

Springfield—Marian Hoagland, Unity, 224 W State

St Joseph—Ralph O'Day (LM) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, Florence Schaefer (LT) S S Unity soc, 3616 Bates; Florence K. Brummer (LM) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Estelle Taylor Key, Myron Key (LT) Unity, Dunn bldg

Livingston—Mary Wessel, Unity, BPOE hall

Missoula—Maidie Van Etten (LM) Unity, 320 Stevens st

NEBRASKA

Lincoln—Blanche Evans (LM) Unity, Peterson bldg, 1215 P st

Omaha—Wm. Quinn (LM) Unity, 423 Electric bldg

NEVADA

Reno—Robert Caswell (LM) Unity, 314 Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson (LM) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LM) Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Lillian Matthews (LM) Unity, 271 Delaware

Elmira—Elise Rosenburg (LM) Unity, 312 Lake

Flushing—Renee Klaus (LM) Unity cen, 135-42 40 rd

Jamestown—Ella Richards, Unity, 1048 N Main

New York—Georgiana Tree West, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Crichton Boatwright (LM) Unity, 500 5 ave; Josephine Siemon (LT) 400 E 59; Nana Sutton (col) (LT) Unity, 137 W 110

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LM) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—J. Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Mercedes Fossler (LT) Ethel Lieberman (LT) Unity, 35 E Gay

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Marion—Fannye Treaster (LM) Unity cl, City Library

Springfield—Fannye Treaster (LM) Unity, Dial bldg, 27½ S Limestone

Toledo—Beatrice Whipps (LM) Unity, Richardson bldg

Warren—Everett St. John (LM) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LM) Unity cl, YMCA

Zanesville—Fannye Treaster (LM) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Chris. Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LM) Unity, Elk hotel

Medford—Marion Clifton (LM) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver ave

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LM) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LM) Unity, 1708 Commerce

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, Gardner hotel

Ft Worth—Hobart Gillespie (LM) Unity cl, Blackson hotel

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 2115 Live Oak

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher and Beulah Scott, Unity, Ellensburg hotel

Kennewick—Christopher and Beulah Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity, Benjamin Franklin hotel

Wenatchee—Christopher and Beulah Scott, Unity, Cascadian hotel

Yakima—Christopher and Beulah Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LM) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, Birks bldg

Toronto—Herbert J. Hunt, Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LM) Unity, Belgica blk

ENGLAND

London—Parker Drake (LM) British Unity, 78 St John's st E C 1; Ruth Hacking (I.T) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

He Came Again

Zelia M. Walters, author of the book *Whatsoever Ye Shall Ask*, has written a beautiful Easter story, which will appear in the April number of *Unity* magazine. It is called *He Came Again*. It pictures life in the days when Jesus lived among men and they felt the wondrous power that was His. It tells what knowing Jesus did for one woman and how all were blessed who came in contact with Him. It brings the miracle of Easter very close and inspires you to more courageous and abundant living. Be sure to read this story. Why not start your friend's subscription with this issue of *Unity* magazine?

New Outlook on Life

A radio listener in New Jersey tells how the radio programs help her: "I am happy to say that since I have been listening to your morning programs, to which I look forward each day, my outlook on life and my circumstances themselves have improved and changed for the better."

Prayer Is the Way Out

Today more and more people are turning to prayer as the way out of difficulties, as the road leading to peace and plenty for

the world. Perhaps that is why *Teach Us to Pray* by Charles and Cora Fillmore has enjoyed such a great demand, for it teaches the way to pray scientifically. Charles Fillmore has spent over fifty years in the study of prayer and spiritual healing, and he gives his findings in this book.

In the chapter "Casting Out Fear" Mr. Fillmore says that "fear is a paralyzer of mental action; also . . . fear weakens both mind and body." He says that "the one and only effective remedy for fear and its ills is love." Other chapters in this book are "The God to Whom We Pray," "True Prayer," "Healing through the Prayer of Faith," "Prosperity through Prayer," and "Not Magic but Law."

How Did Unity Start?

Many people have wondered how the Unity work started, how it developed from its modest beginning in the Fillmore home

to its present size. (Over a million pieces of literature are printed each month, and they go to almost every corner of the earth.) The story of Unity is told by Dana Gatlin in the book *Unity's Fifty Golden Years,* which is illustrated with pictures of Charles and Myrtle Fillmore taken in the early days of the Unity movement, of H. Emilie Cady, and of many of the Unity buildings.

Unity's Fifty Golden Years is a book that every Unity student will prize. It was written after months of research, and it is the official history of the Unity movement.

From a Baptist Minister

"I consider your daily readings unequaled, the best in print," writes a friend in Pennsylvania. "I am an ordained Baptist minister but have spent this year nursing mental and nervous cases. I use your *Daily Word* every morning for patients and have been greatly strengthened by it myself."

Sudden Realization

"My birthday is on the 29th of this month," writes a young reader of *Progress* in the British West Indies, and I will be seventeen. I did not realize how old I am getting! Why, soon I will be a woman! Anyway I can look on the years ahead without any fear since I have joined Unity."

A Salesman Asks a Question

Should a salesman sell only what he believes in? Should he refuse to present claims for merchandise when he feels it will not do the things claimed for it?

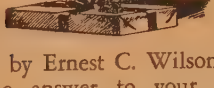
These are some of the questions asked by a salesman in the "Business Problems" department

in the February issue of *Good Business.* Each month answers to current business problems are given in this department. Another feature of *Good Business* is "Current Comment," which gives interesting notes on happenings in the world from a Truth viewpoint.

The world is in such upheaval today that one has to have cheerful, hopeful reading to keep happy, and your magazines provide it.—*Mrs. J. H., Washington.*

Gifts for Easter

Are you searching for just the right gift for a few special friends at Easter? If you are, the small booklet *Contemplation of*



Christ by Ernest C. Wilson may be the answer to your need. Written after a year of study and meditation on the life of Christ, it makes the reader feel as though he has had a personal visit with the Master. This book is suitable for any friends.

Or it may be that you will want to give *The Silence,* a book of instruction on the silence: how to enter it and how to obtain the maximum of spiritual help from its practice. This book is by E. V. Ingraham and is suitable for a gift to friends who are Truth students.

The new book *Whatsoever Ye Shall Ask* is one that will fill a need in almost anyone's life, for it is a series of stories recounting incidents and experiences in a Truth teacher's life. It is interestingly written by Zelia M. Walters.

Master Class Lessons is another book that makes a nice gift for friends at Easter. Written by Ernest C. Wilson, it treats everyday problems from the standpoint of how the Master would meet them.

Other books and booklets are listed on the "Books and Booklets" page at the back of this magazine.

Minute for Prayer

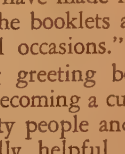
Many of the religious leaders in Kansas City have agreed to join in for a minute of prayer at twelve o'clock noon each day. Knowing the power of united thinking and praying this group asked the Mayor to issue a proclamation calling for observance of this minute all over the city. This practice has been adopted not only in Kansas City but in several adjoining cities.

Will you join us and these other people at twelve o'clock noon in a prayer that a righteous peace be established? Perhaps you will want to bring this plan to the attention of your church and city officials.

Greeting Custom

A Unity student in Texas who sent greeting booklets to her friends writes:

"Just want to say that I am still getting letters of gratitude for the greeting booklets I sent



out. They have made me resolve to adopt the booklets as a greeting on all occasions."

Sending greeting booklets at Easter is becoming a custom with many Unity people and one that is especially helpful this year; for each booklet carries a message of inspiration and cheer that will not be forgotten.

Today's Manna

You remember that when the Children of Israel were in the wilderness God sent them the manna, enough for each day's need, except on the day before the Sabbath, when they were allowed to gather sufficient for the two days.

Many students feel that the Unity publications are today's "manna." But like the Children of Israel they find their own needs satisfied when they do not hoard their magazines but pass them on while the message they contain is timely. One way to do this is to read the items that appeal to you, then pass your copy on to someone else. The important thing is to keep Truth circulating and growing, for in this way Truth will spread until peace again reigns over the earth.

How to Make Use of Your Time

Everyone today is trying to make the best use of his time, for every moment is precious. A good many people are watching their conversations so that they may not waste valuable time. Women are knitting on streetcars and busses, and many people are studying now so that they may serve in defense projects.

With all this activity in the world, it is good to remember to take time for the study of Truth, for meditation and prayer. When this "first thing" is done first you will find everything working together for your good and you will be better able to help others.

Questions and Answers

"How long does it take to make a health demonstration?"

"Why are good people subject to disease and trouble?"

"What statements should I use to demonstrate the healing of various conditions?"

Truth students often ask these and similar questions. The an-

swers to many such questions are found in the little book *Divine Remedies,* which explains the cause of disease and the spiritual way to cure it.

There is a lesson on how to relax and one on general upbuilding of the body, and there are healing statements for ear trouble, apoplexy, obesity, insomnia, and many other ailments. This book is helpful to anyone seeking healing.

Unity literature has relieved me and my husband of worry and our faith and blessings are growing. We are ready to share Truth with others, because we just can't keep what we have learned to ourselves.—*Mrs. F. J. G., Ohio.*

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again	flexible $2; cloth	$1.00
God a Present Help	flexible $2; cloth	1.00
God Is the Answer	flexible $2; cloth	1.00
How I Used Truth	flexible $2; cloth	1.00
How I Used Truth	*French, German*	.75
Lessons in Truth	flexible $2; cloth	1.00
Lessons in Truth	*Italian,* $.75; *Spanish, Dutch*	1.00
Letters of Myrtle Fillmore	flexible $2; cloth	1.00
Lovingly in the Hands of the Father	flexible $2; cloth	1.00
Master Class Lessons	flexible $2; cloth	1.00
New Ways to Solve Old Problems	flexible $2; cloth	1.00
Six-Day Healing Practice, A (Formerly Directions for Beginners)	*Spanish,* $.10; *English*	.25
Unity's Statement of Faith		.10
Unity Viewpoint, The		.10
*Whatsoever Ye Shall Ask	flexible $2; cloth	1.00
Working with God	flexible $2; cloth	1.00

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	2.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	de luxe $3; paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Mysteries of Genesis	flexible $2; cloth	1.00
The Silence		.50
Truth in Song		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Selected Studies		.50
Talks on Truth	flexible $2; cloth	1.00
*Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
Usable Truth	flexible $2; cloth	1.00
What Are You?	*German* or *English,* cloth	1.00

Greeting Booklets

*Are You Getting All You Want from Life?	.10	One Perfect Gift	.10
*Breath of Immortality	.10	Prayer of Prayers	.10
Challenge of the Dawn, The	.10	Protecting Presence, The	.10
Great Helper, The *French, Dutch, English*	.10	Song of Life, The	.10
*He Passed This Way	.10	Turning Point, The	.10
Holy Bread	.10	Twenty-Four Golden Hours	.10
Joy Cometh	.10	Way of Faith, The	.10
Life Is Consciousness	.10	What Child Is This?	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

Juvenile

How Jimmie Came Through	.50
*Jet's Adventures	1.00
Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

We Must Stay Close to God

TODAY, more than ever before, Truth students must stay close to God. It is only by keeping close to God that we can maintain a serene and confident outlook and be sure that good will triumph in the world and peace again be established everywhere.

One way to stay close to God is to use the Prosperity Bank drill. A friend in Maine writes: "The drill helps me to overcome fear and worry thoughts." A Bank user in Michigan says: "It is the best prescription for peace of mind."

When fear and worry thoughts are banished from your mind, when you feel close to God, prosperity is manifested for you in many unexpected ways, and all that you undertake prospers. Simply fill out the blank below and return it to us and a Bank with full instructions for use will be sent you. Since sharing multiplies your good, you may want to send UNITY magazine to your friends. Include your own subscription or renewal if you like.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for prosperity and success. I will use the drill while I save $3 for three yearly subscriptions for *Unity* magazine. These subscriptions are to begin at once.

1. Name .....

   Street .....

   City ..... State .....

2. Name .....

   Street .....

   City ..... State .....

3. Name .....

   Street .....

   City ..... State .....

Sender's Name .....

Street .....

City ..... State .....

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Send Unity Greeting Booklets to Your Friends This Easter

TODAY Unity students all over the world have a great opportunity to help their friends and loved ones find encouragement and cheer—hope of a better world to come. One happy and inexpensive way to do this is to remember your friends with Unity greeting booklets this Easter, for these bright, attractive little messengers carry inspiration and uplift to those who receive them.

New Greeting Booklet by Celia Caroline Cole

This year the new Easter booklet is by Celia Caroline Cole, who is well-known for her inspirational messages and it is called *Breath of Immortality*. In it Miss Cole tells how Jesus met the challenge of a darkened, changing world, and came through to the resurrection on Easter morning. She points out how we may follow His example to find our own resurrection, our own new life. This booklet is especially appropriate to send to your friends this Easter.

Easter Envelope Free

A colorful Easter envelope is included with each booklet, which may be mailed for one cent postage. Send for your greeting booklets now so that you will have time to address and mail them to your friends for Easter. They are 10 cents each, 12 for $1.

Other Greeting Booklets

Are You Getting All You Want from Life?, by Helen G. Sherry
He Passed This Way, by Celia Caroline Cole
Holy Bread, by Zelia M. Walters
Life Is Consciousness, by Emmet Fox
Joy Cometh, by Clara Palmer
One Perfect Gift, by Zelia M. Walters
Prayer of Prayers, by Naomi Hale
The Challenge of the Dawn, by Frank B. Whitney
The Great Helper, by Dana Gatlin
The Protecting Presence, by Ernest C. Wilson
The Song of Life, by Ernest C. Wilson
The Turning Point, by Dana Gatlin
The Way of Faith, by Nonie Rose
Twenty-Four Golden Hours, by Janet Craig
Where Blessings Begin, by Sonya Max

Unity School of Christianity, 917 Tracy Avenue, Kansas City, Mo.

GOD

L. B. Lehn

There is no time nor space
Nor length nor breadth.
All is the ever-present now.
God is all, over all,
In all, and under all,
The great eternal substance
That changes not.
All is an outward manifestation
Of the ever-present Spirit.
No shape, no form, no habitation
Contains the creative Spirit;
But through the mind
Attuned to the creative life Substance
All forms of material manifestation
Are brought into being.